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THE EAST

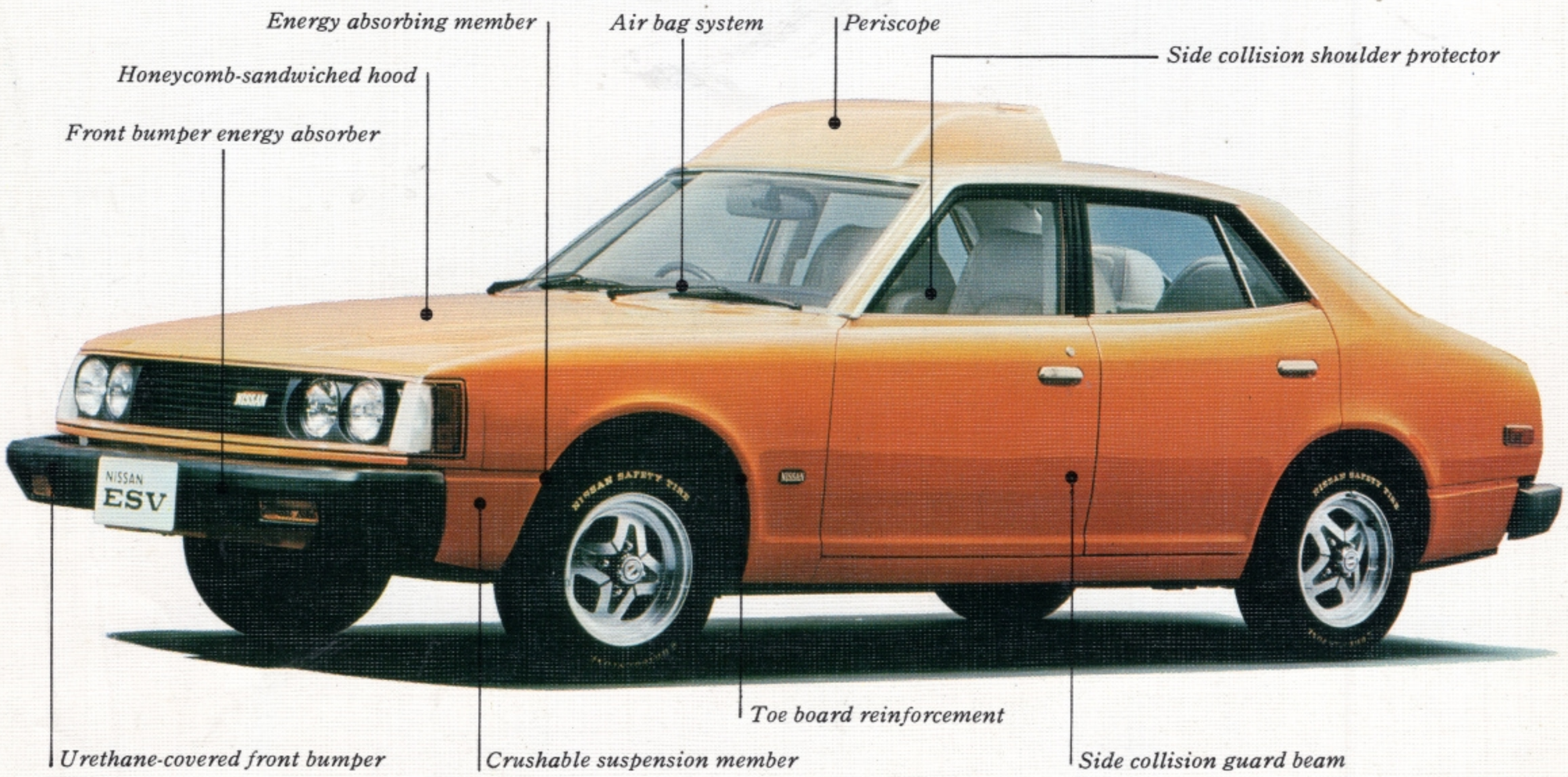
Vol. X No. 2. Feb.—March. 1974 $1.20

NICHIREN—The Pious and Brave Advocate of the Sutra

YAKIMONO—A General Article on Pottery

KŪ—Śūnyatā

Tomorrow's car won't be ready tomorrow.



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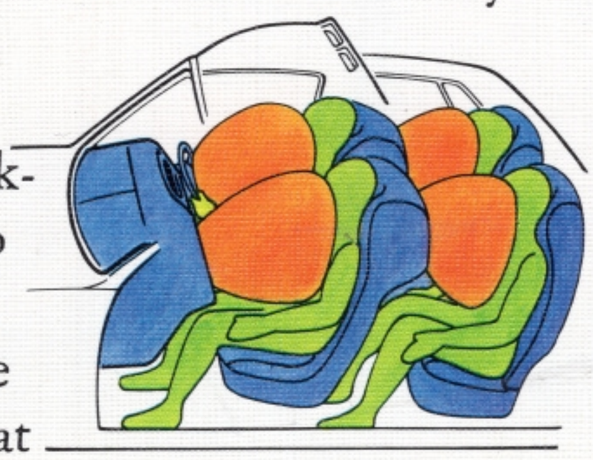
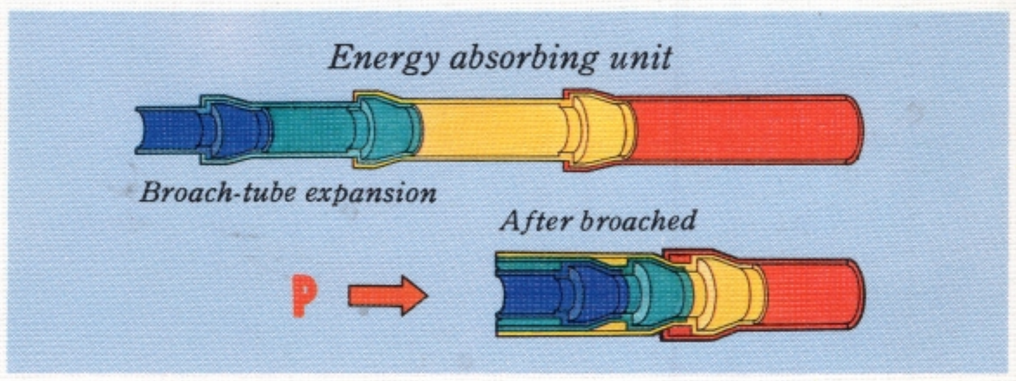


One prototype relies on air bags that



are activated within 30 milliseconds—that's less time than it takes you to read the number "2".

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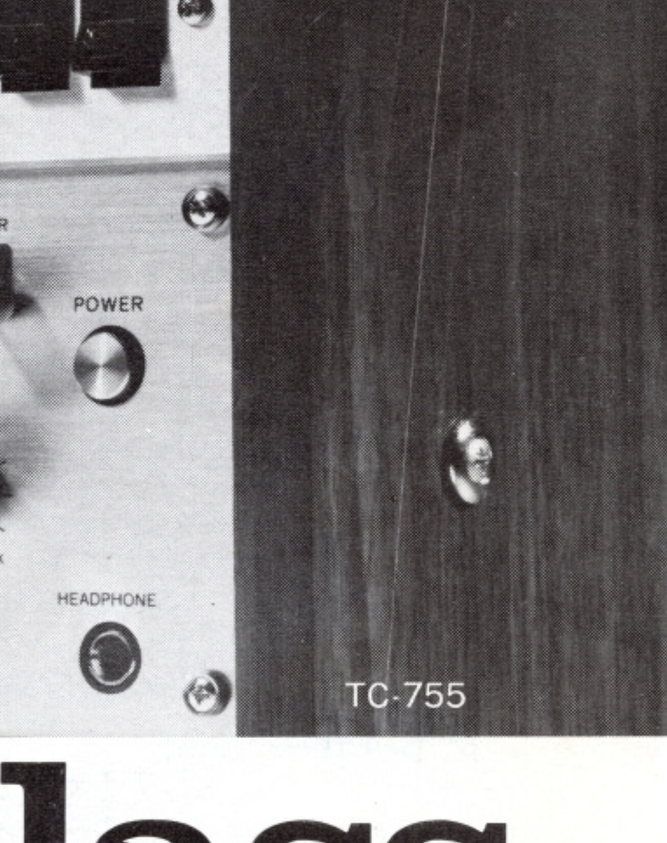

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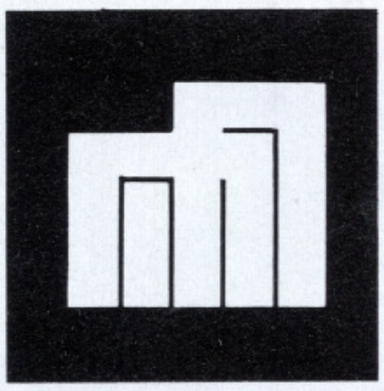
No. 2 1974
THE EAST

We have combined the February issue with the March issue in one volume instead of publishing a combined volume for November and December.

COVER



The "Genji-kō", which is depicted on the "Genji-kō crest", is a kind of incense that was used at a *kō-en*. A *Kō-en* was a feast during which incense was burned. It was held either indoors or outdoors in the Muromachi period.

Fifty-two different kinds of incense were used at a *Kō-en* and the burning of incense was called "genji-kō" because it was associated with the number of volumes (54) of *The Tale of Genji*. Therefore, the names of crests such as *Kiritsubo, Utsusemi, Yūgao* etc. that belong to the "Genji-kō crest" stem from *The Tale of Genji*.

Incense was introduced to Japan at the same time as Buddhism (about the 6th century). Incense was then used mainly at Buddhist altars for purposes of purification. In the 8th century more than twenty kinds of incense, including *Byakudan* and *Chōkō*, were brought to Japan by the envoys who returned from China. The nobles of the day began to burn incense in order to give a pleasant scent to the air of a room or to clothing, hair, etc. Eventually, incense-burning assumed its own "artistic" value. It was used by the aristocracy as a means of recreation. Members of the nobility competed in perfecting the techniques of blending scents of incense—games were invented during which nobles tried to name accurately the incense used.

In the Muromachi period, Sōgi and others raised the burning of incense from just a means of recreation to the art of smell, *kō-dō*. With the decline of the Kyōto aristocracy and the rise of the samurai class, incense-burning gradually became popular among samurai. The scenting of clothes and armour began to be considered one of the accomplishments of a samurai. Thus incense-burning became associated with Bushi-dō, the samurai spirit. "Always be prepared for death" was what the samurai spirit taught. And the samurai went to the battlefield wearing perfumed armour. Standing face to face with death, they looked brave and yet elegant and graceful.

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KANEBO COSMETICS, INC. TOKYO JAPAN KANEBO

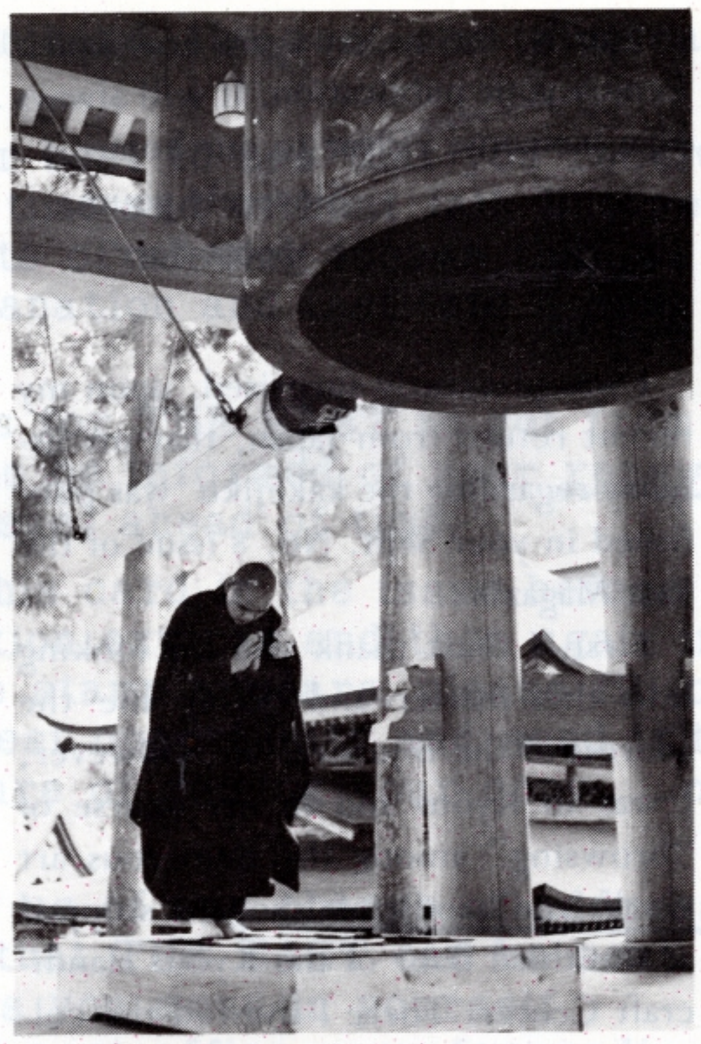
Life Oriented

WE MENTIONED IN *Topics*, (*The East*, Vol. 9, No. 9) that because of labour shortage and the great amount of work that is required in managing a temple, a certain temple in Tōkyō introduced bell-ringing by an electric apparatus with a time switch. This method replaced manual bell-ringing, which had been one of the most important duties of priests. Thirty-one pupils of an American primary school in Japan recently wrote to the publisher about their opinions for and against the idea of "mechanized" bells. These pupils are in the 5th grade in the Sullivans Elementary School at the U. S. Naval Base in Yokosuka, Kanagawa Prefecture. They visited an old temple in Kamakura recently accompanied by a Japanese teacher, Tamiko Tomimatsu, who gives lectures on Japanese culture, and they had the opportunity to ring the bell with their own hands. Afterwards Miss Tomimatsu showed them the article that was published in this periodical and asked them to report their opinions about it. Although some of their comments were short they were, nevertheless, very interesting and suggestive. A few of them are cited here.

Eighteen pupils out of thirty-one express definite objections to the priests' idea of replacing manual ringing of the bell with "machinery". Even those pupils who approve of the priests' idea prefer manual ringing, although they understand the reason for the introduction of machinery. It can be concluded that more than two-thirds of the pupils are against the idea.

Some examples of opinions against it are:

Priests pray at each strike of the bell. The machine cannot pray for the people.



A WORD FROM THE PUBLISHER

Each strike of the gong represents a word from Buddha. If the machine rings the bell, the voice of Buddha will not be heard.

The dead who are buried in the graves of the temple would not like it. It has been traditional to ring the bell by the priests' hands, so it is not right to give it up.

Some pupils even denounce the priests severely:

If you, the priest, really want to be a priest (a Buddhist), you should do your job properly. If you rely on the machine to ring the bell, you must be lazy.

On the other hand, the opinions in favour of the idea are:

The machine strikes the bell accurately at stated times. It never forgets to ring the bell. The priests have more time to look after the temple.

Other supporters of the idea write with reluctance:

It is better to ring the bell by machinery than to stop ringing it completely.

But even these supporters never fail to add the following remarks:

I am glad when the priests ring the bell by hand on New Year's Day and on any other special occasions.

The ringing of temple bells at dawn and at dusk used to be very familiar to the children of small towns and villages everywhere in the country. It still is so popular that its concept has been put into words in an old song that the children sing and that they have always loved:

"The sun sets in the glowing sky,
And a temple bell in a mountain
echoes. Let's go home hand in hand
Let's go home with crows!."

Recently, however, the temple bells are seldom rung except on special occasions such as New Year's Eve. There must be many children who have never heard temple bells ring. We do not know whether this is because the priests are too busy with the management of the temple or because they are too lazy to ring the bell. Whichever the case, the fact is that temple bells can seldom be heard today, and the introduction of mechanized bells indicates that even temples change with the times.

In any case, we were very pleased to find that most of the above-mentioned American pupils object to the idea of ringing the bell by "machinery". If the children who are brought up in this age of developed technology would have expressed the following unanimous opinion: "Whether the bell is rung by hand or by machinery, it makes no difference to its sound, does it?", we would be very disappointed.

LETTER TO THE EDITOR

Dear Sirs:

I am one of the fortunate people who have all issues of *The East* that have been published, and I consider this complete set a true treasure. Each issue has in it something that is particularly delightful and I compliment you on your consistently high standards. My wife and I have visited Japan several times and find our greatest delight in the gardens of the shrines and temples, particularly those of Kyōto. Our next greatest pleasure is in the arts and crafts of Japan. The two articles relating to Go in the October issue were especially interesting to me. The article on the tea ceremony was also a particularly fine one. I found interesting the article on Munakata Shiko, and I congratulate you on the color reproductions, but I am one of the traditionalists who derive little satisfaction from works such as his.

Sometime I hope you can present an article on Hiroshige's prints, and perhaps reproduce his magnificent Shower at Ohashi rain on the bridge print and the beautiful snow scene at Asakusa Temple.

An article on stamps which are put in visitors' books at the various temples and shrines might be of interest. The stamps are both unusual and beautiful, and the added writing by the priests enhance them. An article on the trees of Japan and the wood from them would be helpful: one on the flowers and flowering trees would also be attractive. Another possibility would be an article on the growing and processing of green tea. The holidays of Japan would be a good topic.

Finally, let me say again how much I enjoy your publication. It will always be a welcome visitor to our home.

Sincerely yours,
E. Scott Barr

Dear Sir:

I was pleasantly surprised, upon my recent return from Japan, that my inquiry regarding the kakejiku was published in your Sept. No. 8 issue of the East Magazine.

First, I must thank you for looking into this matter and giving me the address of the Bijutsu Club. Hōwever, I was in Kyōto and in my course of "browsing" among the numerous art works and handicraft shops, I stopped at the third floor of the Kyōto Handicraft Center. There I showed the colored photographs of my kakejiku to a very obliging manager in charge. He patiently went through his many old historical books and finally came upon the name of the artist.

According to this book of ancient artists, the painter was Eiryo Eiko and was one of the outstanding followers of a famous painter by the name of Yasunobu. (I have not yet ascertained the personal history of these men). However, as was the custom of that period, many well-known young artists became monks in order to study art on a higher plane. His original name is not known. The book claims that the paintings are from 258–280 years old.

This is just a line to thank you for your kind efforts. When I was in Japan, I tried to visit your office but due to other pressing commitments, was unable to do so. I expect to go in another four or five years and I shall make it a point to drop in on you. With a Very Merry Christmas and a Happy New Year to you and your company, I remain,

Sincerely yours,

44-37th Avenue
San Mateo, Ca. 94403
Nobuo Tabata

INFORMATION BOX

Q

Dear Morita San;

Inclosed is a Xerox copy of an old Japanese Wood-Block Print that was given to me by some Japanese friends about 20 years ago. Could you or someone on your staff identify it for me?

Thank you for any help you can give me. I enjoy The EAST Magazine each month.

Please convey my best wishes to the Columban Fathers at 3-10 Roppongi No. 7 opposite the Boh E Cho, should you see any of them.

Sincerely,
Rev. John P. Hennessey
Box 496
Bolivar, N.Y.
14715, U.S.A.

A

The wood-block print that you requested us to identify is one of many illustrations by Utagawa Kunisada (1786–1864) that was included in the *Nisé-Murasaki Inaka-Genji*, a parody of the *Tale of Genji*, written by Ryūtei Tanehiko in the later Edo Period.

Utagawa Kunisada, who was later called the 3rd Toyokuni, is well-known for his paintings of beautiful women and Kabuki actors. His paintings are considered to have a decadent beauty.

A Notice to Our Subscribers

When making inquiries or requests regarding subscriptions, your own or gifts for someone else, please be sure to indicate your subscription reference number. This will help us to facilitate things so that we can answer you without delay. Thank you very much.

The Subscription Department

A Request to Our Readers

Because THE EAST is sent to you directly from Japan, we need to be notified of your **change of address** in plenty of time so that you won't miss a copy.

The mailmen do their best, but sometimes shipments are unavoidably delayed for as much as several weeks, and sometimes, though rarely, a package may go astray between the docks of Yokohama and Europe or San Francisco Bay.

If it should happen that you **miss an issue**, please notify our Subscription Department and we will try to trace the copy or send you a replacement.

Your cooperation will be greatly appreciated. Thank you.

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10-5 Roppongi 3
Minato-ku, Tokyo
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First Japanese Stamp Sold at Auction for ¥21,000,000

SEVEN HUNDRED forty-eight Japanese stamps were auctioned by the Wavery Trading Company of the United States at the Chrysanthemum Room of the Palace Hotel in Tōkyō at 8:30 a.m. on December 9, 1973.

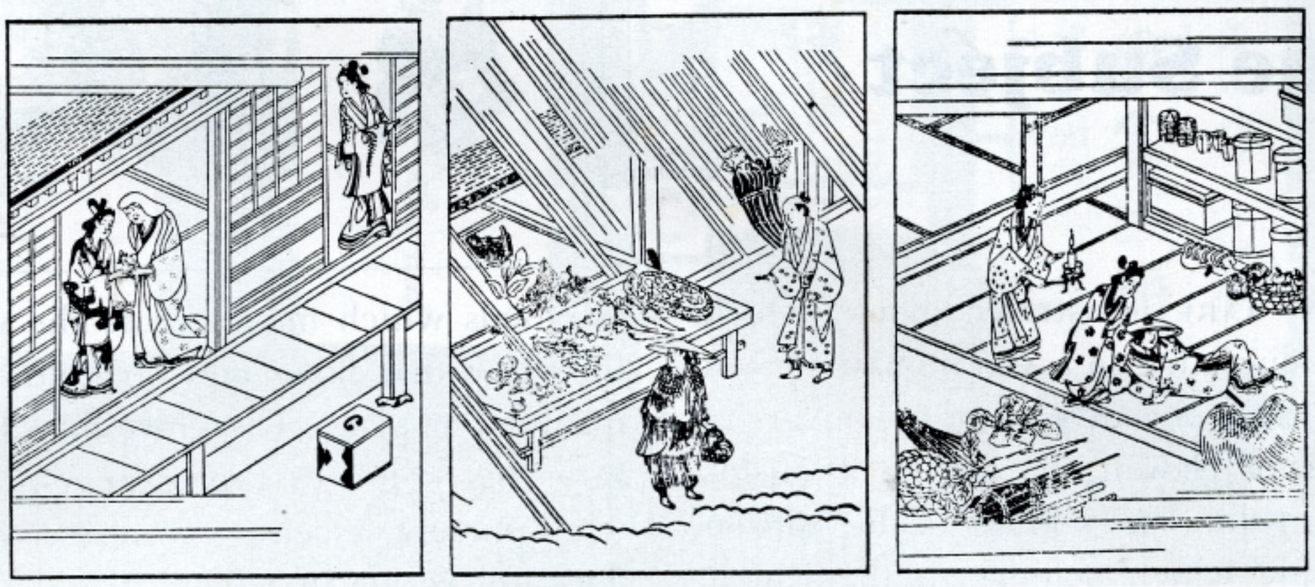
The final lot put up for auction were the first stamps ever issued in Japan. They consisted of forty-eight 100-, 200- and 500-*mon* stamps that were issued in 1871, the 4th year of Meiji. One of these stamps, on which the figure of 500 *mon* was printed upside-down at its centre, had at that time been appraised at U.S. $75,000.00 (about ¥8,000,000).

The bidding, which began at ¥8,000,000, continued in units of ¥ one million until it was sold to an unnamed bidder for ¥21,000,000. (As a general rule, at this type of auction the name of the successful bidder is kept secret). Mr. E. A. Robertson, president of the Wavery Trading Company, acted for the unknown bidder, and it is not known whether Mr. Robertson represented an American or a Japanese.

This stamp, which was in the collection of Mr. J. C. Lindsley, an American philatelist, was bought in 1953, the 28th year of Shōwa, and was suspected of being counterfeit. After Mr. Lindsley's death the following year his son, Mr. M. E. Weber, a 26-year-old student at the University of Pennsylvania, inherited it, and last year had it appraised by the Committee of Appraisal of the International Society for Japanese Philately (U.S.).

The result of the appraisal was, according to the opinion of the experts, that it was a genuine stamp which had been misprinted and which had been sealed with the postmark of the Kakegawa Post Office in Shizuoka Prefecture. It was under these circumstances that the stamp was brought under the hammer of the auctioneer of the Wavery Trading Company.

This kind of 500-*mon* stamp is printed in combination with 40 stamps on a sheet in which the numbers begin at the upper left and continue to the upper right in numerical order. This stamp occupied the 8th place as far as the dragon pattern that it depicts is concerned and the 33rd place on account of its value, i.e., it is a mis-



The young and protected grocer's daughter Oshichi fell in love the moment she took the splinter from the finger of the handsome samurai youth whose patrician family, like her own plebian one, had taken refuge in the temple from the fearsome fire. And then Kichisaburō visited her house in disguise and they were able to consummate their affection. But laws and society forbade their attachment. At last, driven to desperation by her overruling passion, Oshichi decided on a horrible plan. . . .

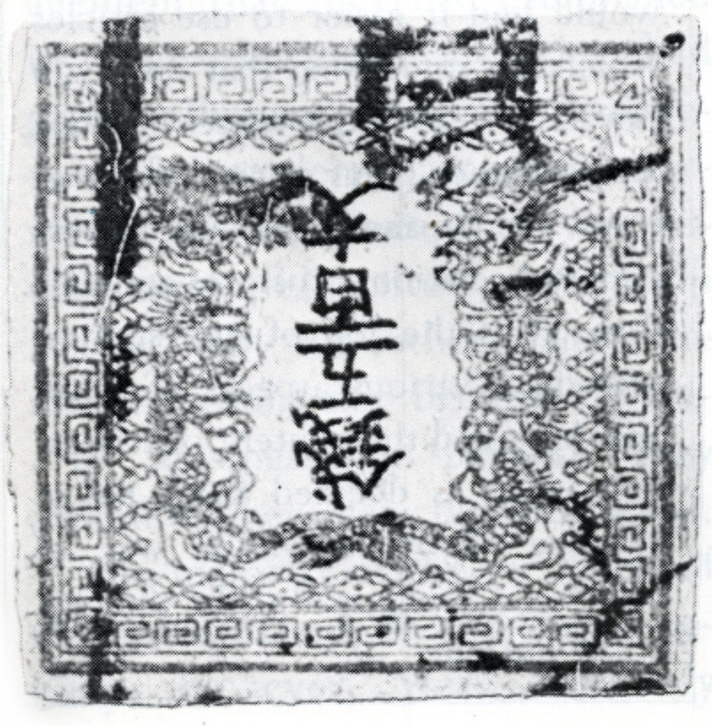
It's Time Their Stories Were Told

The women of Japan have often been depicted as weak, helpless feminine things fawning behind fans. But that is because no one told the true stories of how imaginative, creative women made their own sometimes very powerful place in Japanese history. Some like Kasuga no Tsuboné rose to positions where their actions could decide the future of the Shōgunate. Some like Okuni and Yosano Akiko ignored the bounds of society to forge new directions in the arts. Some rose above it all to near-beatitude like Hosokawa Gracia. Many of their stories end in tragedy, though by no means all.

We decided it's time their stories were told. And so we offer you the book.

Women Who Shaped Japan,

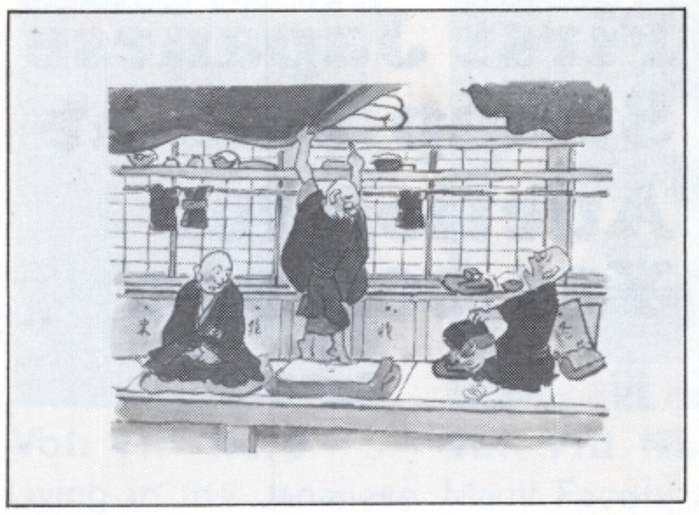
the first of a series of historical publications by The East.
Please use the order card provided on page 57.



printed and upside-down stamp. The only stamp of its kind in existence, it is considered to be one of the ten most rare in the world. The ¥21,000,000 that was paid for it seems to be a reasonable price, although it is ¥13,000,000 more than was ever paid for any other Japanese stamp.

Unsui, A New Book on the Subject

A RARE illustrated book which introduces life in a Zen monastery was published recently by the University Press of Hawaii. Its author is Nishimura Eshin, an ex-priest of the Nanzen Temple which belongs to the Rinzai sect and is one of the Zen monasteries in Kyōto. The title of the book is *Unsui: A Diary of Zen Monastic Life*. *Unsui*, which is written by the Chinese character "雲水", evokes the image of both clouds and water in the literal sense of its meaning. It points to two aspects of the monk's life as Nishimura Eshin states: 1) The monks gather around a great Zen master as water or clouds gather in certain places and 2) The monks lead such peaceful lives as clouds which move across the sky, or water that flows and does not remain in one place. Therefore this character has come to represent a priest who pursues ascetic exercises, who does not reside in a fixed place, and, especially, refers to a Zen priest (*bonze*) who undergoes ascetic training.



This book includes an introduction to the daily life of a young *bonze* in a Zen monastery who leaves a small rural temple in order to receive formal training at a large Zen monastery. After completing the prescribed ascetic training he returns to his home temple.

It is an amusing book in which we find caricature-like illustrations on each page and each chapter. It is written in a pleasant and easy style and exhibits a good sense of humour. Although it is a book concerned with rigorous Zen ascetic exercises, one cannot help laughing when reading it. Needless to say there is no room for such laughter in the actual Zen ascetic exercises; however, by reading this humorous book we shall be able to glance into a part of Zen monastic life about which little has been made known so far.

A Word to Our Regular Readers About KANJI KANJI

The first time you look at a Chinese character it probably looks like nothing more or less than a scriggle. Or a lovely design. Actually it is both and far more. KANJI KANJI introduces you to the character of the Kanji that embody the wisdom of the East, to the words, concepts, myths, proverbs, legends and wealth of thought, feeling and tradition that surround those fascinating dots and lines. Including an introduction to the history of the development of Chinese characters, a full index, abundant sumi-e illustrations and explanations of over 200 Kanji, KANJI KANJI makes such interesting reading that you will be led into an understanding of the Way of Kanji—and the thinking of the Chinese and Japanese—before you realize it.

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A Notice to Potential Contributors

We welcome contributions from our readers and have been receiving quite a few, but we have had to turn many well-written ones down. We would find it easier to use articies which say something that only you can say—your experiences in Asia as a foreigner, your critical observations on Japanese society, interpersonal relations, customs and culture. It is the job of our staff to introduce various aspects of Japan and Asia, and the content of successive issues is decided fairly far in advance. Your individual way of looking at things will make the best contribution.

"Commoner-Type" Management

by Hazama Hiroshi

Noren is a representation of trust in business, an emblem of trust.

Business activities in Japan can be classified into two types. Such a classification depends upon the social background of the men who were engaged in business. One is the "samurai-type" management developed by the samurai, the rulers of the feudal society, while the other is the "commoner-type" management developed by the "chōnin" (townsfolk), the ruled classes. In the last issue of *The East* we wrote about the "samurai-type" management. In the present issue we shall concern ourselves with the "commoner-type" management.

Although both artisans and merchants were included in the "chōnin" class, those who played the most important rôles as businessmen in the modern society that was created after the Meiji Restoration (1868) were mainly merchants. It might not be an exaggeration, therefore, for us to call the Japanese "commoner-type" management the "merchant-type" management. In the era that preceded the Meiji Period these merchants used to engage in business activities that aimed towards the pursuit of personal profit. The system of management that they had established in their business activities had great influence upon the management in modern Japanese enterprises, an influence that was increasingly felt after the Meiji Period. On the other hand, the artisans could not become "modern" businessmen because they lacked the necessary business sense.

The majority of the members of the ruled classes in the feudal society, however, were not only "chōnin," i.e., artisans and merchants, but "hyakushō", i.e., farmers. At the end of the feudal period it is estimated that more than 80% of the working population were farmers, about 3% artisans and about 6% merchants. Therefore it was inevitable that many businessmen who played active roles in the business field during and after the Meiji Period were born in the farmer class. Most of those businessmen already in the feudal era had been engaged in some side business activity as, for example, being pawnbrokers, wine dealers, textile manufacturers or sericulturists. In other words, they were not actually proper farmers.

The merchants belonged to the lowest classes of the feudal society and were despised by the samurai. But since the mid-Tokugawa Period (mid-18th century) they had gradually increased their economic power as the money commodity economy replaced the conventional self-sufficient economic system. The samurai rulers felt that this take-over presented a great threat to their own economic power. Therefore they imposed various restrictions on the business activities of the merchants and, furthermore, attempted to collect the goods and profits which the merchants had accumulated. Still they could not reverse the current of the growing money commodity economy. They continued to scorn the merchants but were gradually and surely driven into a situation in which they could not exist without receiving financial aid from the merchants. These samurai, who had left their fiefs altogether and had begun to lead urban lives, made their livelihood by exchanging such crops as rice and other agricultural products which were collected

from their fiefs for money; this money they received through the business activities of the merchants. Their living standards became increasingly higher, and in order to be able to continue living in luxury they had to borrow money from the merchants because their own finances were strained. On the other hand, the merchants steadily increased their fortunes by controlling the commodity market in the cities which, ironically enough, had been developed by the samurai, their most numerous residents. Some wealthy merchants led even more luxurious lives than the Daimyō.

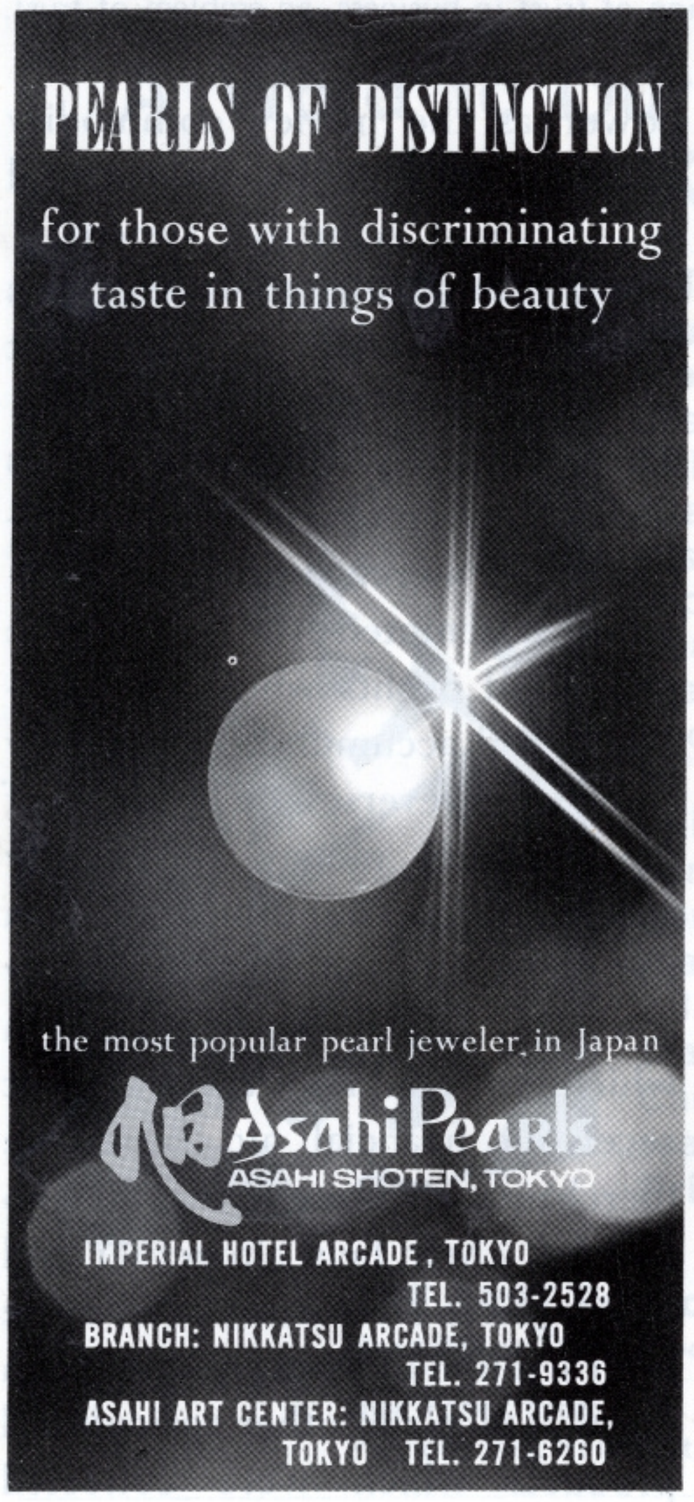
The merchants thus gradually gained power in the economic field while still submitting to samurai rule in the political field. If the samurai heard that a merchant had political ambitions they suppressed him severely, however minor his ambitions might have been. The merchants and the other ruled classes in Japan were destined to live without any right to present their political opinions.

Although the merchants were given practically no political power they used their financial prosperity towards the advancement of culture. They supported literature, drama and the arts financially and made significant contributions to the establishment and the development of the "chōnin" culture. This new culture was totally different from the "samurai" culture that had prospered in the early part of the feudal society. Kabuki and Ukiyo-e, which have exercised profound influence upon the theatre and the arts of today, were thus born. The ideal of beauty in the "samurai" culture was based on simplicity and drawn from nature and Confucian ascetic morality, while the "chōnin" culture was based on the idea of beauty in material splendour and an effusion of human passions and desires.

Wealthy merchants attained a veneer of refinement by devoting themselves to cultural fields, while even the average or common merchant was involved in the education of his children. The education for commoners, called the Terakoya Educational System, which had "reading, writing, and abacus-working" as its main subjects, prevailed among the average merchants.

As we have already mentioned, the samurai despised the merchants. They maintained that the merchants, unlike the farmers and the artisans, made profits simply by transferring their commodities from one area to another and not by producing them by themselves. Furthermore, they believed that the merchants were so devoted to the pursuit of profit that they often acted immorally, hence their disdain for merchants. In fact "business is fraudulent" was a popular saying which further illustrates that business was not regarded as an acceptable occupation. On account of the growth of their economic power, now the merchants themselves sought an ideology which would not only exalt their occupation but also would promote their social position. Such a background gave birth to "Shingaku"—"Sekimon Shingaku", to be more precise—which was originated by Ishida Baigan (1685–1744). This in principle is a practical doctrine and its concept was developed from Confucianism, Buddhism and the Japanese traditional religion, Shintoism. The doctrine states that once the cities and the money commodity economy are established and developed, their urban residents, both samurai and artisans, cannot exist without the help of merchant business activities. It further asserts that business is, like any other occupation, inevitable and essential for the good of society and that therefore it should be highly appreciated as such. In this way the growth of the merchant class cultivated new standards of values and intellectual criteria.

As it has already been stated, merchant business activities in the feudal society of Japan have some characteristics in common with the present management system, particularly with the "chōnin-type" management. The first characteristic is that the merchant business activities developed basically as family businesses. Family businesses can be found in many countries of the world. In the Japanese feudal society the idea of a family business was combined with the traditional idea of "Ie" (family). In *The East* we have written about "Ie" (Vol. 9, No. 5). "Ie" as a social concept which encompasses family love and responsibility, has a man and his wife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at its core, and, in Japanese daily life, is deeply connected with the family as a whole. However, it is a social "system" with a genealogical continuity as its basic characteristic. What was expected of the constituent members of "Ie" was not only to establish a biological continuity from one generation to another but also to enhance the social prestige and prosperity of their "Ie". Family business as such was included in the maintenance and further enhancement of "Ie". Many merchants still have the habit of praying at a temple or a shrine for the prosperity of their business. The most common words used in these prayers are "prosperity for [our] business and prosperity for posterity".

The idea of regarding genealogical continuity as important was extended and the people gradually came not only to pursue the prosperity of their own "Ie" but also of that of their relatives—called "doziku"—who belong to the same genealogical tree. With the growth of the money commodity economy some merchants began to conduct their business activities with their relatives, that is, they created a system of family management. A typical example of this family management is that of the Mitsui family, which was established by Mitsui Takatoshi (1622–1694).

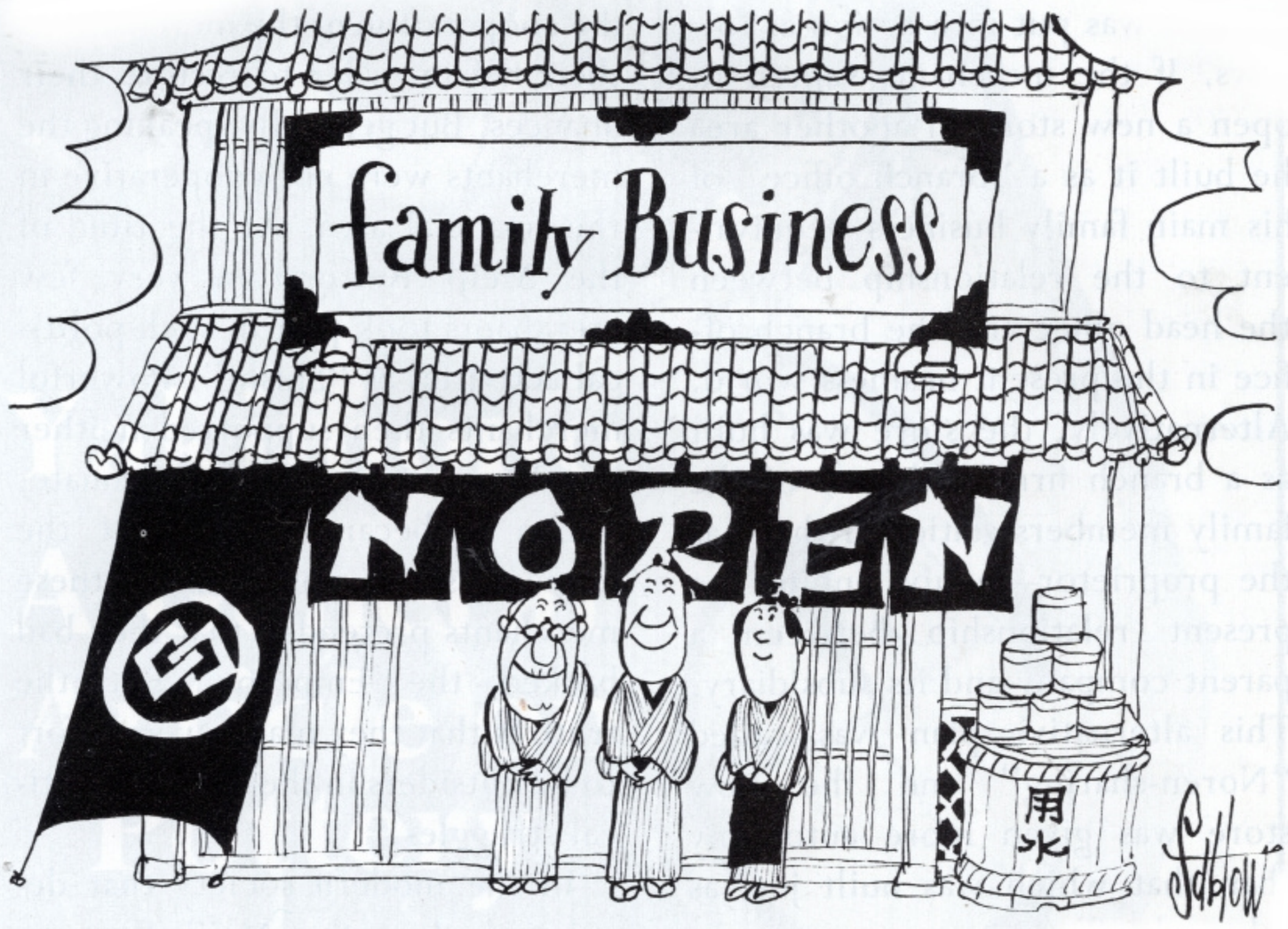
Such family management changed to a "Zaibatsu" after the Meiji Restoration. The idea of stressing continuity, which lies at the heart of the concept of "family business", was still alive in people's minds even after their family business changed into enterprises. It led to the concept according to which the long-lasting existence of the enterprise was regarded as more important than the pursuit of profit.

Another notable characteristic of the merchant activities has been the importance they place on trust. Traditionally, merchants have been criticized for "immoral" acts, but this criticism was for the most part propaganda which was spread for political purposes by the rulers, who wanted to curb the growing economic power of the merchants. Furthermore, the merchants themselves were convinced that if they acted against morality they could not expect to make long-range profits even if quick profits were within easy reach. Therefore as the fundamental and permanent aim of their business activities they endeavored to stabilize profit-making within the framework of their family business. Trust was of great importance in this respect. It was regarded as a more significant capital than material or economic property. This trust was symbolized by "Noren". "Noren" was originally just a piece of cloth which was hung as a kind of curtain in front of merchants' houses. As merchants printed their own family crests or family signs on "Noren," later it became equivalent to a family crest, a representative "Ie".

Thus "Noren" became a representation of trust in business, an emblem of trust. In other words, "Noren" was thought to be a public representation of the merchant's integrity. This integrity permeated all business activities and the manner in which they were to be conducted. Thus the saying "Noren-was spoiled" or "Noren was disdained" was used whenever merchants conducted dishonest transactions.

The concept of "Noren" is still observed strictly by those merchants who respect tradition. Such a traditional concept is also alive in the habit of respecting a company's "trademark". For example, many workers wear a badge with the company's "trademark" on it.

Another notable characteristic



Illustrated by Yūtenji Saburō

of the merchant business activities is the creation of a unique and efficient managing "technique". It was traditionally accepted that the abilities required for successful merchants were cleverness, good knowledge of arithmetic and settling of accounts. Japanese merchants, making full use of these abilities, created unique systems for the keeping of accounts, sales, personnel management, etc.

Let me give an example from the sales system which they have created. When a merchant decided to expand his sales, the method he quite often employed was to make use of his family or relatives. This method was put into action as follows. If the merchant wanted to open a new store in another area he built it as a "branch office" of his main family business—equivalent to the relationship between the head office and the branch office in the present business world. Alternatively, the store was built as a branch firm with one of the family members stationed there as the proprietor—equivalent to the present relationship between a parent company and its subsidiary. This alternative plan was called "Noren-sharing" and the new store was given more autonomy than that which was built just as a branch office.

In personnel management, the point to be noted was that the merchants established the "seniority system", in which promotion and wage increases went along with the number of years that a person had been working for the same merchant establishment. This system was unique to the merchants and was not found in the samurai or artisans' businesses. The seniority system is one of the two main characteristics of the personnel management system in the Japanese business field today. The life-long employment system is the other.

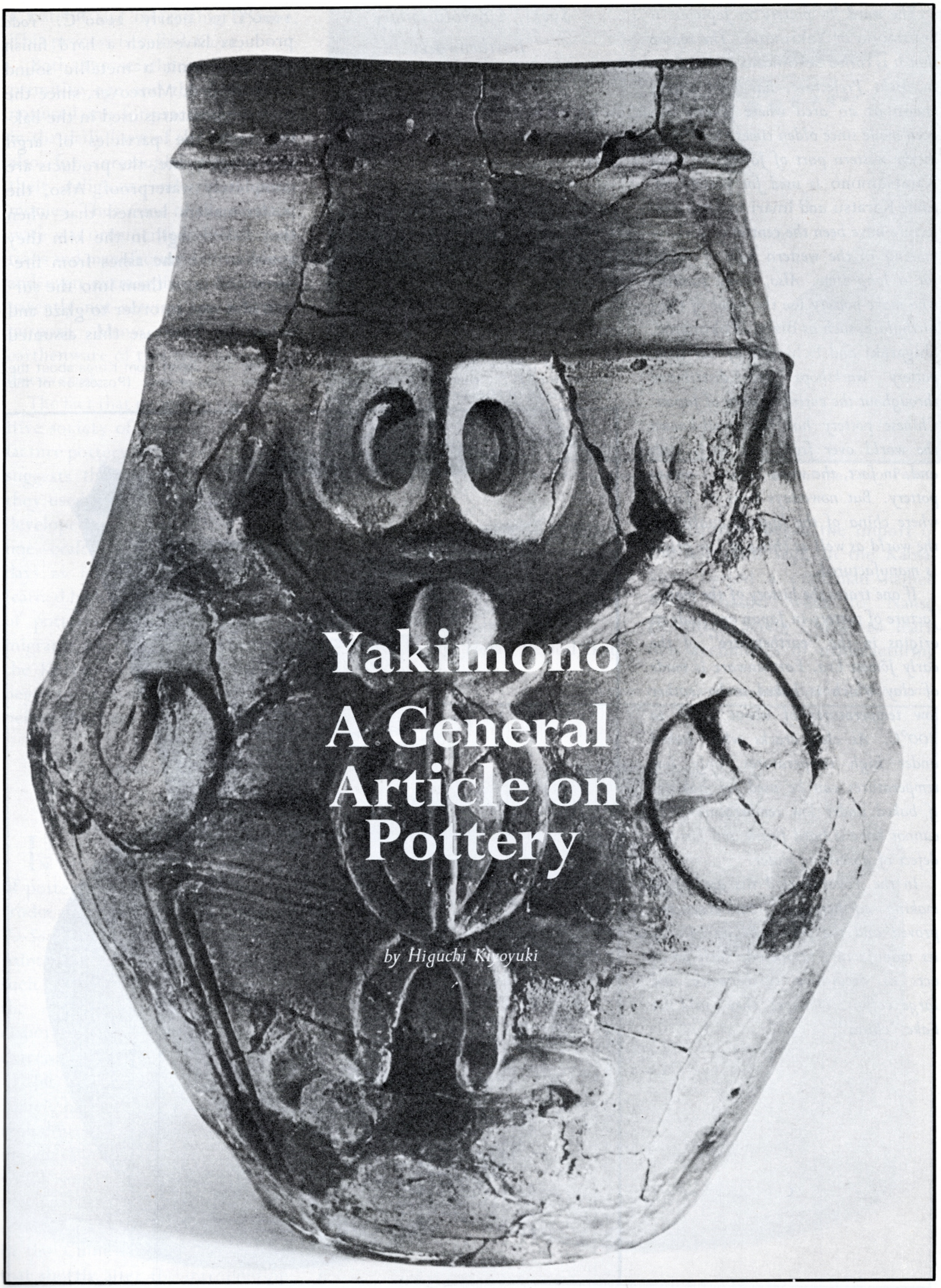
Yet another important point about the merchants' business activities is that they kept a certain distance from the political authorities of the day. Needless to say, some merchants who were patronized by samurai worked entirely for them and contributed to them only. Other merchants too kept close contacts with the samurai because the samurai were important clients. These contracts, however, were kept for business purposes only. The merchants in general had no intention of being involved in any political activities. Several Daimyō were driven to financial difficulties and asked for the cooperation of the merchants of their fief in order to restore their finances. But generally speaking the merchants were not cooperative in the financial area. At the time of the Meiji Restoration very few merchants took part in such political activities as "Shishi". Powerful merchants then supported neither the Emperor nor the Shogunate. When it became clear that the Emperor's side was winning, these merchants pretended that they had backed the Emperor. But the truth is that they made every effort to be outsiders in the field of political struggles.

In the modern society that developed after the Meiji Restoration, the "commoner-type" managers still wanted to separate themselves from all political activities. For this reason some of these managers were labelled non-patriotic. It was considered that they had placed higher priority on private profit than national profit. Many of them were assassinated just before the outbreak of World War II, at the time when fascism gained power and rightist terrorism became rampant in Japan.

Another point to be emphasized is the fact that unique business activities were conducted by the merchants in the "Kamigata District" (the Kansai area around the Osaka of today). Merchants there were extremely proud of their district, which they considered to be the business centre of the country, as compared to the political centre of "Edo" (the Tōkyō of today). They were subject to political authority but at heart they were against it, so they relied on political power neither for the enhancement of their economic power nor for the cultivation of their own culture. Such an attitude as presented by these merchants must have been very irritating from the samurai point of view. Still today not a few politicians and bureaucrats have the feeling that the Kansai merchants are not cooperative as far as national policies are concerned.

People agreeing with the "samurai-type" management criticize the "commoner-type" management, which was developed mainly in the Kansai area from "family businesses". They state that commoner-type management lacks the concept of national profit and favours private profit. This to a certain extent is a correct analysis. But unlike the "samurai-type" management it seldom corrupts the current government by relying too much on it. Indeed, "commoner-type" managers try to develop their enterprises by using their own efforts and by not relying on the support of the government. But the potential danger of these enterprises is that they use their businesses solely for making profit no matter who might suffer in the process.

Examples of this kind of danger can be seen in the present trading companies' virtual monopolizing of land, rice and some other daily comodities. In fact such practices are a great detriment to the prosperity of the nation. 東



Yakimono A General Article on Pottery

by Higuchi Kiyoyuki

The word for pottery in Japanese is Setomono *or* Yakimono. *The reason that it is called* Setomono *is that Seto, in Aichi Prefecture, has been widely known as an area where pottery has been made since olden times. Similarly, in the western part of Japan the word* Karatsumono *is used for pottery because* Karatsu *and* Imari *in Saga Prefecture have been the centres of pottery-making in the western part of Japan for a long time. Also, many families who make pottery use the name of their birthplace, such as* Bizen, Tokoname, Shigaraki *and* Echizen. *By our time, pottery workshops are distributed throughout the entire country of Japan. Chinese pottery has been well-known the world over from very early ages and, in fact, the word "china" means pottery. But nowadays it is in Japan where china of the highest quality in the world as well as china at low prices is manufactured.*

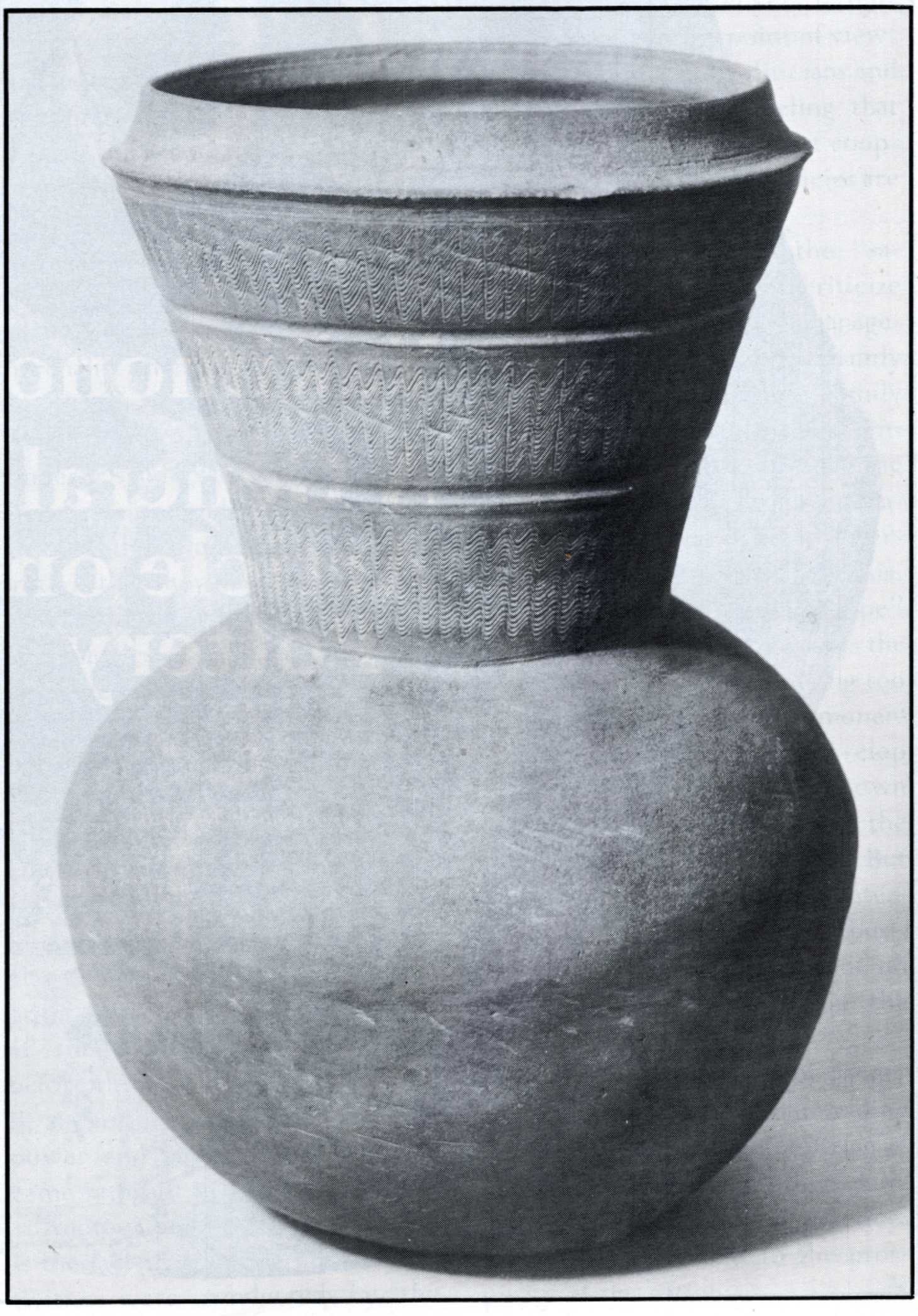
If one traces the history of the manufacture of pottery in Japan one finds its origins in the "earthenware" of the early Jōmon Era. Earthenware is made of clay which is baked under rather low temperatures of about 400° to 800°C. As clay cracks when baked under high temperatures, only low temperatures can be used for baking. If baked under low temperatures clay cannot have a hard finish and has the defect of absorbing water.

In the Yayoi Period the method of making earthenware from clay improved and the people began to vary its manufacture to include such products as decorative earthenware and large coffins. However, they could not bake "china".

Sueki, A Revolutionary Earthenware.

A TYPE OF POTTERY called *Sueki*, which was introduced into Japan from Korea by a cultural mission about the 5th century A.D., had a great influence upon the manufacture of earthenware in those days. It was made not from clay but from *Todo* or argil baked under high temperatures of about 1000°C to nearly 2000°C. *Todo* products have such a hard finish that they emit a metallic sound when tapped. Moreover, since the high temperatures used in the baking melt the particles of argil and conglutinate, the products are completely waterproof. Also, the potter-makers learned that when they baked argil in the kiln they could utilize the ashes from firewood and burn them into the surface of a vase in order to glaze and colour it. The vase thus assumed

A type of pottery called Sueki, which was introduced into Japan from Korea about the 5th century A.D., was made not from clay but from Todo or argil (Possession of the Tokyo National Museum)



a tasteful and interesting texture. This process is called *Kaiyu*.

Both the earthenware of the primitive age and the *Sueki* were not used only for practical purposes in the daily lives of the people but also for ceremonial purposes in their religious and ritual ceremonies. Thus some of the earthenware was ornamented with decorations and manufactured into strange and even extraordinary shapes apparently not serving any practical purpose. Many small pieces of earthenware of this type have been discovered.

The fact that people in the primitive society of Japan could manufacture pottery for various purposes suggests that the techniques that they used were already fairly well developed and specialized. Such fine craftsmen of those ancient days as Hajibe and Suetsukuribe learned highly-advanced techniques of pottery-making from the immigrants who came to Japan from the Korean Peninsula. Thus china began to be manufactured in Japan before the Nara Period.

A bowl made of clay found in a shell-mound of the Yayoi Period.

The Appearance of Katō Tōkurō.

IN THE NARA Period a new type of pottery called *To-Sansai* was introduced from China. This type of *To-Sansai* was *Nanto*, i.e., pottery painted with a variety of colours such as green, yellow or brown on the white *Todo*. This pottery of elaborate glazing is, as a result, extremely beautiful.

This new type of pottery, *To-Sansai*, had great influence on the techniques of pottery manufacturing in Japan. Remains of kilns which apparently were used for this purpose have been excavated and show that pottery was glazed in the Chinese style. This means that shortly after the introduction of *To-Sansai*, Japanese craftsmen succeeded in producing pottery which was almost a replica of Chinese pottery. This pottery was called *Nara-Sansai* in Japan.

It was in the Heian Period that the Japanese began the import of the porcelain *Seiji*. In the Kamakura Period a craftsman named Katō Tōkurō went to Nansō (Southern Seung China) to learn new techniques of manufacturing

A "wash-basin type" earthenware jug found in Yokohama.

A deep bowl from the Yayoi Period.

pottery and then began to make *Seto* pottery ware at home. However, his *Seto* ware was not an exact replica of Chinese pottery although its glaze was influenced by the Chinese *Kato* or *Ko-Seto*. The classic *Seto* ware which was developed by Tōkurō is basically the pottery that evolved from traditional Japanese rather than from Chinese pottery.

Techniques of turning argil on the potter's wheel and baking it in the *Noborigama* (elevated kiln) had already been in use in the Heian Period. The glazes that were in use since the Nara Period were mainly of the natural glassy-glaze type. They were made of the crystalized silicic acid which was formed by ashes from the kiln. It was since Tōkurō's era that the artificial glaze came into wide use. A new technique was established in the baking process in which, by mixing a substance such as copper oxide or iron oxide with the glazing material, various colours such as amber, black and green were produced.

Another technique of glazing was the one which had been widely used in the making of the *Seiji* pottery of Nansō. In this method a patterned seal was stamped on argil and more glaze added, thus creating a special shade. This method also began to be employed since Tōkurō's era. Printing of patterns on pottery was called "Inka" and among these patterns those of cherry and chrysanthemum blossoms as well as comma patterns ("Tomoe") were most commonly used.

This printing technique spread from Seto to various other locales including Tamba and Bizen. The Seto and Tajimi areas are still the largest production centres of argil, and the manufacture of "Setomono" continues to be an important and prosperous industry in these areas.

A large bowl (60 cms. high) found in Nagano Prefecture.

A pot with a handle produced in the Yayoi Period.

A bowl with a dai (support) produced in the Yayoi Period.

Prosperity of the Potter's Art

In the Momoyama Period, Seto craftsmen created a new type of pottery of which the Oribe ware and the Shino ware are examples. This pottery was given great impetus in its production by the growing popularity of the tea ceremony. Seto had already highly skilled potters and abundant materials to meet an increasing demand for high-quality pottery which was also used in the drinking of tea. Tea ceremonial utensils of this new type of Seto pottery, such as tea bowls, *Kōgō* (incense cases), *Kōro* (incense burners) and *Kensui* (tea stirrers), were works of such excellence as to gratify the taste of those who loved the tea ceremony.

In the Edo Period, porcelain production was encouraged in many *Han*, the governments of Samurai clans, to foster Samurai industry. Good examples of this were Oniwa ware in Nabeshima-*han*, Kutani ware in Kaga-*han* and Kairaku ware in Kishu-*han*.

Porcelain could not be manufactured in Japan until the discovery of *Jiseki*, the stones used for its production. These stones were used for the first time after Hideyoshi's Korean War (1597) by a Korean potter who came to Japan. The discovery of the *Jiseki* marked the beginning of a new era in the history of pottery in Japan. Following this first discovery, Ri Sanpei discovered *Jiseki* at Sarayama Mountain, Imari, which led to further discoveries in Karatsu, Satsuma, Kutani and other sites. Thus the people began to manufacture porcelain in many parts of the country.

Sakaida Kakiemon (1596–1666), who is believed to be the originator of *Akae-jiki*, a porcelain with ver-

Potter's wheels are widely used in various parts of Japan. Photographed by Matsuura Hideo

million-coloured patterns, began his career as a potter at Minamigawara near Arita, Hizen. He succeeded in developing *Sometsuke* porcelain with the cooperation of the Korean potter Takahara Goroshichi after the downfall of the Toyotomi government. The Samurai name Kakiemon is said to have been given to him by the Lord Nabeshima in honour of his great artistry. Kakiemon completed the discovery of *Akae-jiki* in the third year of Shoho (1616). He has a fine reputation in the history of Japanese pottery.

Sometsuke has various paints under the glaze, while the *Akae* developed by Kakiemon belongs to the *Uwae* family and has another colour painted on top of the glaze. Both *Sometsuke* and *Uwae* were developed mainly in Imari and eventually evolved into a highly decorative type of porcelain. This porcelain is similar to the Kiyomizu ware of Kyōto and the Kutani ware of Kaga, both of which are representative of typical Japanese pottery.

The excellent Imari ware, which is also called Oniwa ware, was sent to many European countries through China. The Europeans highly appreciated this kind of Japanese china. In fact, the Imari china influenced pottery manufacture in Mallorca, parts of France and Italy. Thus the techniques of making pottery, which were originally introduced into Japan from abroad, progressed so much that, in their turn, they influenced pottery abroad.

The Kutani ware and the Kiyomizu ware were developed from the Imari ware. All of these wares led to the construction of nearly two thousand kilns in the Edo Period. By the end of the Edo Period (the second half of the 19th century) the manufacture of pottery had spread to include the Tōhoku district, and pottery became a self-sustaining industry. In addition to the above-mentioned there are five more established pottery industries:—Echizen, Tamba, Shigaraki, Tokoname and Bizen. By now pottery manufacturing in Japan has reached a point of excellence not only on account of the level of its production but also because of its quality.

Consequently, lacquer ware gradually became less popular and china-made dishes and cups came into wide use even in rural districts. Pottery can be considered yet another example of Japanese imitation of foreign patterns and of gradual improving of techniques of ideas that were introduced from abroad. The Japanese creativeness, especially in pottery, is very outstanding. 東

Kū—Sunyata

by Dr. Nakamura Hajimé

Kū (ŚŪNYA) is an idea fundamental to Buddhism and as such has been preached from the very beginning of the Buddhist religion. Mahāyānist Buddhism was founded on the spirit of *Kū* (*śūnyata*), as a result of the belief that phenomena are brought into existence as mutually interdependent.

Originally the word "*kū*" (*śūnya*) meant "to expand or to swell up" and "empty or vacant". A thing which is "swollen up" is empty (*kū*) in its contents. The symbol of a small elipsoid, which we call zero in mathematics today and which is called *śūnya* in Sanskrit, was called "*kū*" in the Chinese Buddhist scriptures. Zero was discovered by the Hindus and was subsequently introduced by the Arabs to the West around 1150 A.D.

The feet and lower part of Bodhisattva depicted on a wall painting in the Khotan area; 8th century A.D. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

Standing Maitreya made of sandstone, 2nd century A.D. (National Museum of New Delhi, from the Sekai no Bijutsu kan)

THE PHILOSOPHERS of Mahāyānist Buddhism, especially those of the Chūgan sect (中観派), insisted that nothing exists in reality, that is, all things are nothing but apparent, passing phases or sham phenomena, and the real existence of things is "empty"; it is "wanting in" substance. (The Sanskrit word *śūnya* means to be wanting in, or to be lacking in). 無 *mu*, nothing, (nil, naught, voidness, zero) is also real. All things are created, caused or conditioned in connection with all other things. *Kū* at the same time is neither empty nor is it ruin, nil or voidness; it is independent of dual concepts such as affirmation and negation, existence and nothingness, 常住 *jōjū* and ruin. (*Jōjū* means that one [or a thing] always exists without birth [or living] and death). Therefore, *kū* is just a relationship of all things.

The spirit of *kū* is often preached through metaphors. For example, in the scripture of 金剛般若経 *kongō-hannya-kyō*, it is preached as follows (all doctrines of *Kongō-hannya-kyō* preach selflessness and *kū*. *Kū* is also an important concept of the Zen sects):

"The world of phenomena is like
stars, a shadowy glance,
lamplight, an illusion, dewdrops,
bubbles, dreams, (a flash of) lightning,
Clouds, . . .
You might as well regard it as
such . . ."

As early as the first scriptures of *Mahāyānist* Buddhism, the spirit of *kū* has been represented by the symbol of the vault of heaven. Therefore, the Chinese used the character 「空」 when they translated the Sanskrit term *śūnyatā* into their language.

In *Mahāyānist* Buddhism, the thought of *kū*, the denial of substance, was much emphasized and

later found in the spirit of *mujō* 無常 (the concept that things are changing and impermanent), which had been already preached since the early stages of Buddhism. *Kū* was regarded as an idea fundamental to *Mahāyānist* Buddhism and was later adopted by all Buddhist sects. It was also regarded as the "absolute", and it was thought that the only valid way of approaching it would be the negative one. This way of thinking was repeatedly emphasized in the scripture of 般若経典 *hannya-kyōten: Nāgārjuna* stressed this point and stated that:

> "When we lose our spiritual stages, we lose the objects of our tongues. Truth is eternal; it is similar to *nirvāna*."

(The Sanskrit term *Nirvāna*, 涅槃 means "to blow out" and denotes the state of being which is completely free from worldly passions and which has succeeded in "defeating" them.)

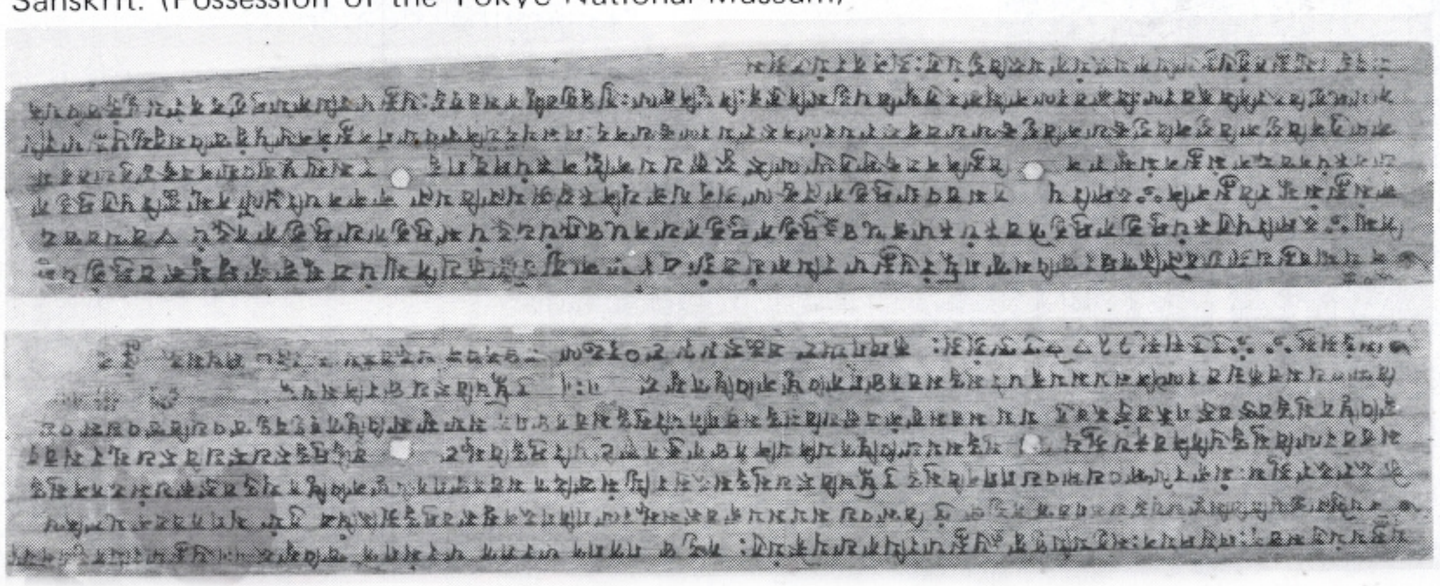
It is possible to communicate truth only through silence. That is the reason that Yuima's 維摩 silence is like thunder.

維摩, Yuima, Vimalakirti in Sanskrit, is a hero in the scriptures of the Vimalakirti doctrines. These scriptures are contained in three books and are one of the Mahāyānist scriptures which are preached by the aid of outstanding dramatical techniques.

Bodhisattva. 7th – 8th centuries A.D. (National Museum of New Delhi)

Also, the relation between the spirit of *kū* and the concept of 虚無 (nihilism), which appears in the philosophy of Lao-tse and Chung-tse, was considered very strong, so that Chinese political leaders put them in the same category when Buddhism was first introduced into their country. In the scripture of 大無量寿経 *Daimuryōju-Kyō* we read the following description of Amitābha:

> "Their visages are the most elegant and handsome in the world, and their figures are too graceful to be compared with any other gods and human beings. Because all their bodies are made up so that they are



A manuscript of the Dharani Sutra in Sanskrit; it is believed to be the oldest ms. in Sanskrit. (Possession of the Tokyo National Museum)

spiritually awakened. That is, they made up their bodies to be natural, incorporeal and limitless."

However, as Buddhism became increasingly prosperous and powerful in China, it gradually lost the necessity of preaching the theories of Lao-tse and Chung-tse and did not even use the term 虛無 (nihilism).

THE PHILOSOPHERS of the Chūgan sect denied change in the world of phenomena and advanced the theory that words could not express truth. Nāgārjuna, 龍樹, the founder of the Chūgan sect, states the following in the first paragraph of his work entitled 中論, *Chū-ron*, that includes the fundamental ideas of the Chūgan sect:

Buddha deigns to preach the truth of 縁起 *éngi, pratītyasamutpāda*, (which means that many karmas gather and that various phenomena are brought into existence) stating that, [in the cosmos],

"nothing becomes extinct,
nothing takes place anew, nothing comes to an end,
nothing remains unchanged, nothing is one and the same,
nothing is separated nor is it different, no one comes (towards us) nor goes away (from us)."

縁起 — *éngi* — *pratītyasamutpāda* —denotes, in this case, the state of being mutually interdependent, and it is synonymous with *kū*.

Nāgārjuna denied change itself. According to his theory, nothing changes in one's real character, therefore there is no real reason for one to be either pleased or to feel sad.

He advanced the idea and in-

←

A stone pillar at Nagarjunakonda in Andhra State, India. 2nd century A.D.

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sisted that the principles of *kū* should be also denied; in other words, negation itself should be denied,—the denial of negation is required. Mahāyānist Buddhism preaches the denial of negation. (*Kū* is also represented as *kū* 空亦復空). Nāgārjuna says that if 不空 non-*kū* exists, 空 *kū* also exists; nevertheless, no non-*kū* exists. Then why is it possible for *kū* to exist?

If *kū* does not exist, *kū* would not be *kū* any longer. The Chinese Tendai sect「天台宗」advanced the notion and expressed the theory, fundamental in their doctrine, which states that triple (threefold) truths (三諦 *sandai*) are harmonized. Also, according to this theory, (1) All things have no ontological reality, i.e., they are just *kū*(空諦 *kūtai*, truth, represented as *kū*). (2) All things have no other but a momentary and temporary existence; they are only phenomena (仮諦 *katai*, truth represented as something temporary.) (3) All things that have a temporary existence do so in spite of nonexistence. They represent facts and are truths as the middle way (中諦 *chūtai*). The members of the Tendai sect preached that anything which exists should be observed from these three points of view.

Moreover, the philosophy of *kū* has no fixed doctrine. Nāgārjuna speaks as follows: "If I can assert anything that exists, faults (errors) would, no doubt, exist for I have made this assertion. But I can assert that nothing exists, then for that reason, no fault exists."

Āryadeva (*Daiba* 提婆) similarly states that if a person exists who would not make assertions about the existence or nonexistence of things, it would be impossible to refute him no matter how long we might take in trying to do so.

The philosophers of the Chūgan sect were convinced that it was impossible that their theories be refuted. Mahāyānist Buddhism,including Zen 禅, because of the foundation of its thought, found it possible to put its theories into "action", meditation being an inherent part of this action.

ON THE OTHER hand, already in ancient India the question arose as to whether the theoretician of *kū* (*śūnyavādin*) was a nihilist (*nāstika*) or not. To this question, Mahāyānist Buddhists answered as follows: "The spirit of *kū* is not preached as nihilism, but it is a principle concerning the existence of all things. It is both the ultimate object and the thing that is founded on ascetical practice." Thus they insisted that the real foundation of *kū* brings about much that is ethically valuable. Nothing exists in *kū*, however; all things spring out of it. It is something like a mirror. Although nothing exists in a mirror, it is possible to reflect everything in it. Therefore, *kū* is depicted as the wisdom of a colossal round mirror *Dai-enkyō-chi* 大円鏡智.

Kū envelops everything. Nothing is opposed to it, i.e., *kū* rejects or confronts nothing. As we have already mentioned, *kū* is "nothing" and, at the same time, it is the perfection of existence. It is the foundation which brings about all phenomena. It is living *kū*. All things make their appearances from its contents. A man who masters *kū* will be filled with life and strength and feel *maitrī* (*karuna*, 慈悲 *jihi*, mercy, benevolence, clemency, compassion) for all living things. *Maitrī* is synonymous with *kū*, enveloping everything, on the level of practice.

According to the theory of Mahāyānist Buddhism, *kū* is the basic foundation on which all things come into existence. So, to "know *kū*" is to be omniscent (all-knowing). *Kū* resembles beads of crystal. Crystal is visible to our naked eye only through the things which it reflects. When it is placed in empty space, although it appears as nothing, it reflects the emptiness of the air. Its true form is unknown. As various images are reflected in a crystal, similarly

Standing Buddha made of bronze, 9th century A.D. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

←

Headless Tara Bodhisattva of basalt found at Nalanda, India; 11th century A.D. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

various figures disclose themselves in *kū*. When we master *kū* we can, unknowingly, achieve noble actions.

Kū puts theory into ascetic practice. The soul achieves a state of complete freedom. In this respect, the metaphor of birds flying freely in the sky is often applied:

"Waterfowls are sailing and floating here and there. Although their trails are vanished, they never forget their way."

—Dōgen 道元 (1200–1253, the founder of the Sōtō sect)

In Mahāyānist Buddhism, the concept of 空観 *Kū-kan* was founded on ascetic practice; such practice was founded on *Kū-kan*. According to the scriptures of 金剛経 *Kongō-kyō*, it is said that a Bodhisattva should develop a mind which abides upon no thing whatsoever; and so should he establish it. 菩薩 Bosatsu, Bodhisattva (a Buddhist saint) works for the salvation of the people, who are numerous, impious and wandering about. If a person would think that he could work for the salvation of the people he would not be true Bodhisattva. For Bodhisattva, someone who redeems is *kū* and the stage of redemption which one might attain is also *kū*.

←

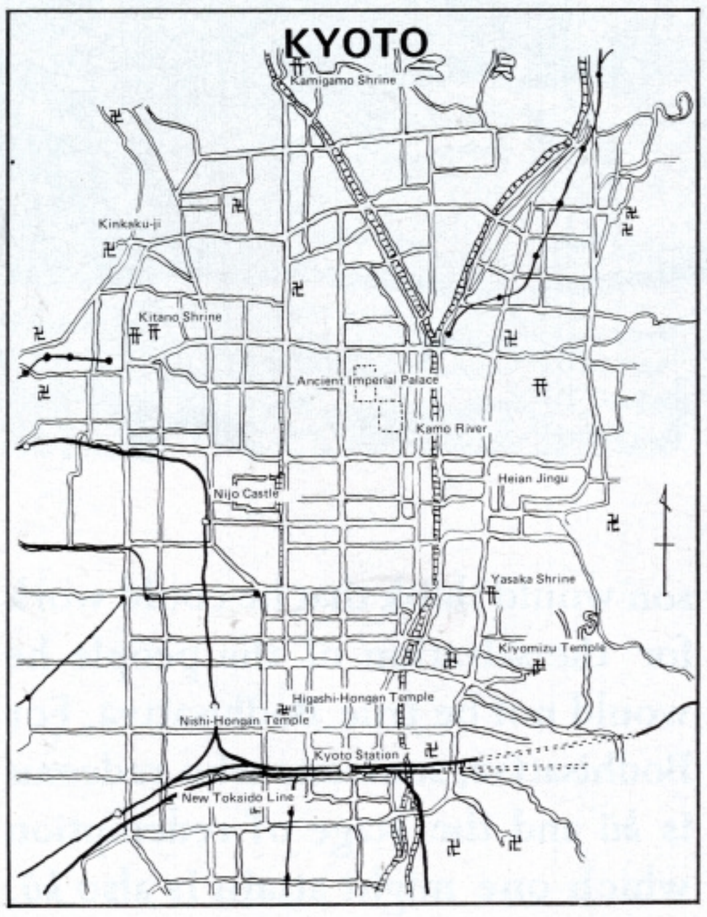
Yaksi, the protective goddess for sacred places, driving a winged animal, is made of ivory; 2nd – 3rd centuries A.D.

Sitting Buddha seen in Cave 20, Yün Kang, Shensi Province, China. (Courtesy of Bijutsu-Shuppan-sha)

Kyōto

From the End of Winter Until Spring

KYŌTO HAS SUCH severely cold winters that one is chilled to the bone. The mean temperature is 3° or 4°C. in January and February. In spite of the cold weather, the people of Kyōto do not always remain indoors: often they go out to observe the various ceremonies that are held in the ancient capital and that have been preserved until today.



Hane-tsuki is the most popular children's game during the New Year's days.

Kyōtoites, on the morning of New Year's Day, offer water to the gods that is drawn from wells (or from taps, which is often the case today), and rinse their mouths with this water. From olden times it has been thought that by doing so they will be able to avoid misfortune or misery during the coming year. Although this custom is observed in other parts of Japan, it is especially indigenous to Kyōto. It originates from an ancient ceremony which was held at the Imperial Court in Kyōto and has spread widely among the people. In those ancient days, a special person called *Motoiri-no-tsukasa* was selected to take charge of both the water and the "refrigerator", which was either a cave in a mountain or an especially-equipped room in which ice was stored until the summer. It was the custom to offer water to the Emperor once a year on the first day of spring.

Another ancient custom is the *Okera* Festival, which is also well-known to the people. This festival is held at Yasaka Shrine on the eve of the new year and continues until the early morning hours of New Year's Day. It is called *Okera* for the herb *okera*, and it has been claimed from time immemorial that the root of this herb helps to cure stomach trouble. From the Muromachi Period (1392–1573) until today it has been customary for Shintō priests to burn the *okera* and by watching the direction of its trailing smoke to tell the people their fortunes for the new year. The crowds of worshippers assemble at Yasaka Shrine every year in spite of the severe cold. With them they carry a rope that they insert into the *okera* fire until its end is

Horai-kazari of Kamigamo Shrine is a "ship loaded with treasures" made of straw, and is said to be a harbinger of good luck.

aflame; then they take the rope home with them and cook *zōni* by using the rope to ignite the fire on which *zōni* is cooked. *Zōni* is a kind of soup that is made with rice cakes, vegetables, chicken, etc., which have been seasoned with *miso* (bean paste) or soy sauce. It is cooked by many families throughout the country as a special meal to celebrate the New Year. Also, other traditional observances and ceremonies take place at many other shrines and temples in Kyōto which were founded in the Heian Period (794 A.D.–1191).

Few people visit Kyōto in the winter because of its intense cold. To those who do, however, it is particularly impressive to gaze at Kyōto's landscape covered with snow; it is particularly attractive when viewed from Kinkakuji, Kiyomizu and Byōdōin Temples, Arashiyama or Maruyama Park. Visitors also admire the powdery snowfall along the rivers and are captivated by the snow scenes at many other temples and shrines.

With the coming of March, the fragrance of the plum blossoms announces the arrival of spring. Soon April follows with its increasing warmth, and now the buds of the cherry blossoms begin to bloom everywhere. Kyōto, the ancient capital, has become a flower city.

We present to you Kyōto, from the end of winter until spring.

"Chazuke in Kyoto"

JAPAN IS divided into forty-seven administrative areas called *ken* (prefectures). They were established at the time of the Meiji Restoration following the abolition of clans. Because one or more clans were included in a new prefecture, the boundary of the prefecture today is more or less the same as

The tower of Kōyasu in Kiyomizu.

←

Nodate, tea ceremony in the open air, is held on 25th February during the Plum Blossom Festival at Kitano Shrine.

Oni-odori-Horaku is a strange dance of three oni that takes place at Rozan Temple in February. Photographed by Asano Kiichi

that of the areas occupied by the old clans.

As we have pointed out in this periodical several times, some of the native people in these prefectures still preserve their unique local colour by keeping their own dialects and customs. In other words, the characteristics indige-

nous to the rural people of Japan have survived the ever-changing vicissitudes of history. The people living in the Japan Sea area and in the Pacific Ocean area, for example, show remarkable contrasts in their characters: calmness and cheerfulness, melancholy and light-heartedness, introversion and extroversion respectively. An amusing story entitled "*Chazuke* in Kyōto" is an example of the individuality that characterizes Japanese local traditions.

"*Chazuke*" is a simple meal that consists of rice and tea mixed: one pours hot tea on "*meshi*", the Japanese staple food of boiled rice, eats it along with a side dish such as pickles or preserved food that has been boiled in soy sauce, and simply swallows it without masticating. Japanese people have *chazuke* quite often when they have little appetite or little time to eat. It is one of their favourite dishes because it has a plain, unadulterated taste; it is a very simple and "poor" dish. In other words, *chazuke* is the very opposite to a feast dish. Sometimes it is served after a big meal just because of its plain but refreshing taste. Those foreigners who really enjoy eating *chazuke* are considered dilettantes.

Oni-odori-Horaku at Rozan Temple.

What do we mean by the term "*chazuke* in Kyōto"? If somebody visits a resident of Kyōto about mealtime, the host offers *chazuke*, saying, "We have not anything special, but how about *chazuke*"? Feeling at home, the guest is inclined to accept the offer. This is quite a natural reaction because *chazuke* is not intended to serve as a big meal. Should the guest accept the *chazuke*, however, the host will complain afterwards that his guest was so greedy as to come at mealtime and dare to eat *chazuke*. It is unfair to be spoken ill of by just accepting such a offer, isn't it? So what this story really tells us is that a resident of Kyōto is too stingy to give you even a bowl of *chazuke*. "Chazuke in Kyōto" is, then, a contemptuous term directed at residents of Kyōto.

Another contemptuous term which is used by non-residents of Kyōto is "short-sighted stinginess", which means that residents of Kyōto fail to think of making profits in the future because they think only of profit-making in the present, and therefore they are liable to make no profits at all.

In order to have a fair understanding of the residents of Kyōto, how should we interpret these remarks?

Kyōto was the capital of Japan until the Meiji Restoration (1868). It was the home of the Emperor's family from the time of the Heian Period as well as the centre of aristocratic cultural activities. As compared to Edo, which was for 300 years the home of the Tokugawa Shogunate, Kyōto's long-established urban tradition exerted a strong influence on the character of the people. In this respect residents of Kyōto, on account of their ingrained social refinement, acquired a rationalism which was entirely different from the simple honesty of Edo "bumpkins".

"*Chazuke* in Kyōto", then, is a term that the residents of Kyōto use when they laugh at the simple "bumpkins" who accept their offer without any understanding of what

exists behind their words.

That can be explained this way. When the host asked "How about *chazuke*?" his question is outwardly polite but subtle in its essence. He does not mean "I will treat you to a big meal". It is just a simple way of saving the guest from embarrassment. In the same way Japanese people say "it is nothing special" when they give a gift to somebody. If they really mean what they say, they would not offer it as a gift. It is a common expression stemming from the consideration of the recipient so as not to embarrass him. "*Chazuke* in Kyōto" has the same meaning. What the residents of Kyōto mean to say is that they offer a meal not because it is a big meal but because it is *chazuke*. Should the visitor accept the offer of the *chazuke*, his acceptance would be tactless from the Japanese viewpoint, for it would imply that he believes it to be rubbish that was offered to him under the name of rubbish. A typical example of this is the viewpoint of the resident of Kyōto. To him, to offer a bowl of *chazuke* to a guest is a refinement which is as "Kyōto-ish" as it is to have his offer declined. This can be called a kind of Kyōto rationalism. Those who laugh at residents of Kyōto on the pretext of "*Chazuke* in Kyōto" are those who do not understand this kind of Kyōto rationalism.

"Short-sighted stinginess' is considered another product of Kyōto rationalism. Residents of Kyōto understand rhetorically that they could make a profit in the distant future but, because of their short-sighted stinginess, they think only of the present. They lack the patience to rely on an unpredictable future.

All the views mentioned above are the author's personal ones. I must confess that I am not a resident of Kyōto myself but still I try to understand their unique mentality and their traditional urban spirit. It seems to me that this Kyōto spirit has an appeal to the western spirit, although the two spirits are quite different from each other.

Before closing this article it must be mentioned that the two expressions described above are mainly used by residents of Osaka and not necessarily by all the non-Kyōtoite countrymen.

Osaka and Kyōto are near each other but still they are different in their ways of thinking. That is the interesting point of loral "spirit", isn't it? 東

The Doll Festival at Hōkyō Temple is well known for its very graceful and old-fashioned dolls. Another name for Hōkyō Temple is Ningyō-dera, Doll Temple.

Calender Year

February

The Plum (Ume) Tree and the Pickled Plum (Umeboshi)

FEBRUARY IS the coldest month of the year but, according to the Japanese calendar, spring begins in the mountains as early as the fourth day of the month. In the middle of February in the parks in towns and cities as well as in the mountains the small white or vermillion plum blossoms make their appearance and at the same time the bush warblers (Japanese nightingales) begin to sing of the arrival of spring.

The plum blossom, together with bamboo and branches of pine tree, is an auspicious symbol when placed on a gift of congratulations and, also, an indispensable subject in Japanese painting. Originally a Chinese blossom, it came over the sea to Japan about 1200–1300 years ago.

According to Chinese tradition, the plum tree has four precious and noble characteristics: a) its blossoms are not crowded together, but appear separately and not in clusters; b) an old plum tree is precious and noble (while a young one is not); c) a twig of a slender plum tree is precious and noble (but its thick trunk is not); and d) the buds of a plum tree are precious and noble (but its flowers are not).

In Japan, the faint fragrance of the plum blossom is loved and cherished and is treasured as one of the delicate scents that herald the coming of spring.

The pickled plum is a delicacy popular with the Japanese people. In or about June the ripe plums are placed in sunny places, dried, and then preserved in salt. By the following year they have turned into the salty and sour pickles which are called *umeboshi*. The sour quality of *umeboshi* is so intense that the mere sight or thought of it brings saliva to one's mouth and produces the exclamation: "How sour it is!" In fact, because of this sourness a funny story has been created: A stingy fellow was going to cut his food expenses to a minimum, and after thinking hard he hang some pickled plums on a string from the ceiling of his cottage. He ate boiled rice without any supplementary food, his appetite satisfied by just looking at the *umeboshi* and his mouth salivating automatically.

Although originally the pickled plum, the *umeboshi*, too came from China, apparently the Chinese no longer eat it. In Japan it is said that the Emperor Murakami at about the middle of the Heian Era cured some illnesses by drinking Konbu (tangle) tea while eating *umeboshi*. This story appears in *Ishinhō*, written by Tanba Yasuyori, in which he records the use of medicines at the time of the Emperor Enyū.

Later, in the Kamakura Era, the priests of the Zen sects also ate *umeboshi* while drinking tea, and the *samurai* never failed to eat it when they returned victorious from battles. Also, *umeboshi* has been eaten by people who desired to quench their thirst. Because it contains citric acid, it is a preventative agent for food poisoning. At the time when vinegar did not exist *umeboshi* was used as a seasoning.

← Photograph by Maeda Sinzō

The Preparatory School

THE ENTRANCE examinations for all universities in Japan, both public and private, are held at the beginning of February throughout the country. It is said that in general it is difficult to enter into a university but easy to graduate from it after one is admitted. The entrance examinations are so difficult and severe that the term "the Hell of the entrance examination" has been coined.

Many students who wish to continue their education after attending senior high school may take entrance examinations not only of one but of several universities. Some of these students, however, may have neither taken nor passed the particular examination for the special university of their choice, and these students may continue to study for another full year at a preparatory school. The preparatory school gives instruction solely for helping *rōnin* (collegeless students) to prepare themselves for the difficult entrance examinations. According to the figure given out by the Ministry of Education, there are approximately 123,000 such students every year.

Preparatory school lectures begin at 8:30 in the morning and continue unremittently until about 3 in the afternoon. For the *rōnin*, "time is money", literally, so they rush to the school early in the morning and, if a regular class happens to be cancelled that day they attend a class given by a proxy.

A criticism often heard about the preparatory school is that it has not been founded to conform with the Law of Education and that the lectures that are presented there do not aim at learning but rather at the preparation needed for passing entrance examinations. Although the aim of the preparatory school is certainly limited, it is the only school which offers such a hard-core education in that its energy and its goals are concentrated solely on passing the college entrance examinations. Therefore, if the students consider a certain lecture to be of no value for their own particular examinations, they promptly leave the lecture hall. Conversely, if they consider a lecture to be of great value to them, the lecture hall will be filled to capacity.

In present-day Japan a junior high school acts as a preparatory school for a senior high school, which in turn acts as a preparatory school for a university. Because daily schoolwork is not generally comprehensive enough for most of those students who wish to go on to higher education, supplementary work is usually given to them. Often in some senior high schools the teacher will send the students to a preparatory school for a practice examination similar to the one which they will later have to face in preparation for the rigid college entrance examinations. 東

Kairaku-en in Mito City, Ibaraki Prefecture, is famous for its beautiful plum trees.

Nichiren—The Pious and Brave Advocate of the Sutra

by Yonekura Isamu

The 13th century in Japan was characterized in its political affairs by the establishment of samurai *rule which replaced the power of the nobility, and in its ecclesiastical affairs by a Buddhist culture of renewed strength.*

Almost always those who live during a critical historical period (especially those who are sunk in the depths of despair) are in pursuit of a "new" religion. Such was the case in the 13th century in Japan. A certain priest, Nichiren, taught that Hokekyō *(the Lotus Sutra) was the best Sutra (scripture of Buddhism) and preached the teachings of the Lotus Sutra to the people. This priest criticized all other Buddhist sects without exception and insisted that his belief was the right one. He did not fear the persons of authority in the shōgunate and he even dared to criticize them. Subsequently, he was hated violently by priests of other sects and was persecuted by political authorities.*

In this and the following issues, we present to you Nichiren 日蓮, *one of the priests who reformed Buddhism in the Kamakura era.*

Sincere Doubts in a Time of Confusion

NICHIREN WAS born into a poor fisherman's family in the small fishing village of Kominato in the township of Tōjō, Nagasa county, in Awa Province which is now Chiba Prefecture. The date of his birth was February 16, 1222. Legend has it that on the day of his coming into the world the morning sun shone with overpowering radiance over the little village as it faced on the great Pacific Ocean, and the waves of the sea lapped quiet and calm.

The time into which he was born was one of change and tumult. The court nobility in Kyōto had lost all actual political authority to the newly arisen samurai class, the *bushi*, and the first military government in Japan had been established in Kamakura. This was what is known in history as the Kamakura Shōgunate.

The international scene was no less marked by turbulence and the emergence of new actors on the stage of history. The ferocious army of the Mongols, riding like a storm over the four corners of Asia, were about to fall upon India. Three hundred years before the birth of Nichiren, Brahmanism in India had swallowed up Buddhism and sixteen years before the same year Islam had forcibly conquered the country, so that for all intents and purposes Buddhism was dead in the land that had engendered it. In the world of Christianity, the Fifth Crusade had been brought to a close six years before Nichiren was born and the seventh and last was to place a punctuation mark on the period some fifty years later. Constantinople had been conquered by the Crusaders eighteen years before. The cultural collision and exchange between Islamic and Christian civilization in consequence of the Crusades and between East and West accompanying the incursions of the Mongols precipitated a new age of advancement on many frontiers. The currents of history were beginning to flow in new directions.

One might see a great significance in this rising crest of new waves evident everywhere on the globe at a time when a new and important religion was about to come into being.

The religious world of Japan at the time, however, was characterized by disorder and dissension. The previously established Buddhist sects of Tendai and Shingon, ministering only to the aristocracy, had lost their capacity to offer guidance to the common people and thus their spiritual strength had become badly debilitated. Particularly disturbing was the dissolution of the priests themselves, who sought after fame and personal gain and often colluded with one or another of those who occupied positions of political power for unbeseeming purposes. Alienated by the unsavory state of the older sects, an increasing number of people turned away from them in distaste and joined the mounting drive towards a new religion which would serve to answer their needs.

Born into a world and time such as this, Nichiren devoted himself to study from early childhood. He seems, in accord with the popular belief that surrounded him, to have intoned the chant to the Buddha Amida (Amitābha)—"*Namu Amida Butsu*"—which was then asserted to insure personal salvation.

By the time he had reached twelve years of age, Nichiren nurtured growing doubts in his mind. Why, for example, should Japan be tortured by incessant struggles among warring samurai at a time when the Buddhism that was supposed to assure peace and protection for the nation held such full sway? This question continued to plague him.

The other major problem that perpetually occupied Nichiren's mind concerned the multitude of different sects of Buddhism and the plethora of differing views presented in the vast literature of Buddhism subsumed under the *Issai-kyō (Tripitaka)*. A country should have only one sovereign ruler; where more than one man rules, the house is divided and in danger of falling, just as a family with two heads is always wracked by disputes. The *Issai-kyō* should

Scene of Nichiren's birth depicted on the Nichiren Shonin Ichidai Zue painted in the 19th century.

be considered likewise, Nichiren felt, and there had to be one sutra among the many and various ones which represented the sovereign, true sutra. And yet here some ten sects had sprung up, each advertising its own special sutra or sutras and defending it furiously in debate with the other sects. It was as though the land of Japan had ten monarchs. Where were the people to find peace and certainty in the midst of the endless controversy? And what essentially was responsible for bringing about such a state of confusion? Though but a youth, Nichiren had already touched on some fundamental problems with relation to the teachings of Buddhism.

The Search For Truth

IMPELLED BY the necessity to resolve the basic questions that gnawed at him, Nichiren reached the decision to leave the secular world and join the priesthood. Asking for and receiving his parents' permission, in May of 1233 he climbed Mt. Kiyosumi which rose skyward to the north of his home in the county of Nagasa to enter the temple of Kiyosumi-dera (Seichō-ji), under the direction of a priest named Dōzen.

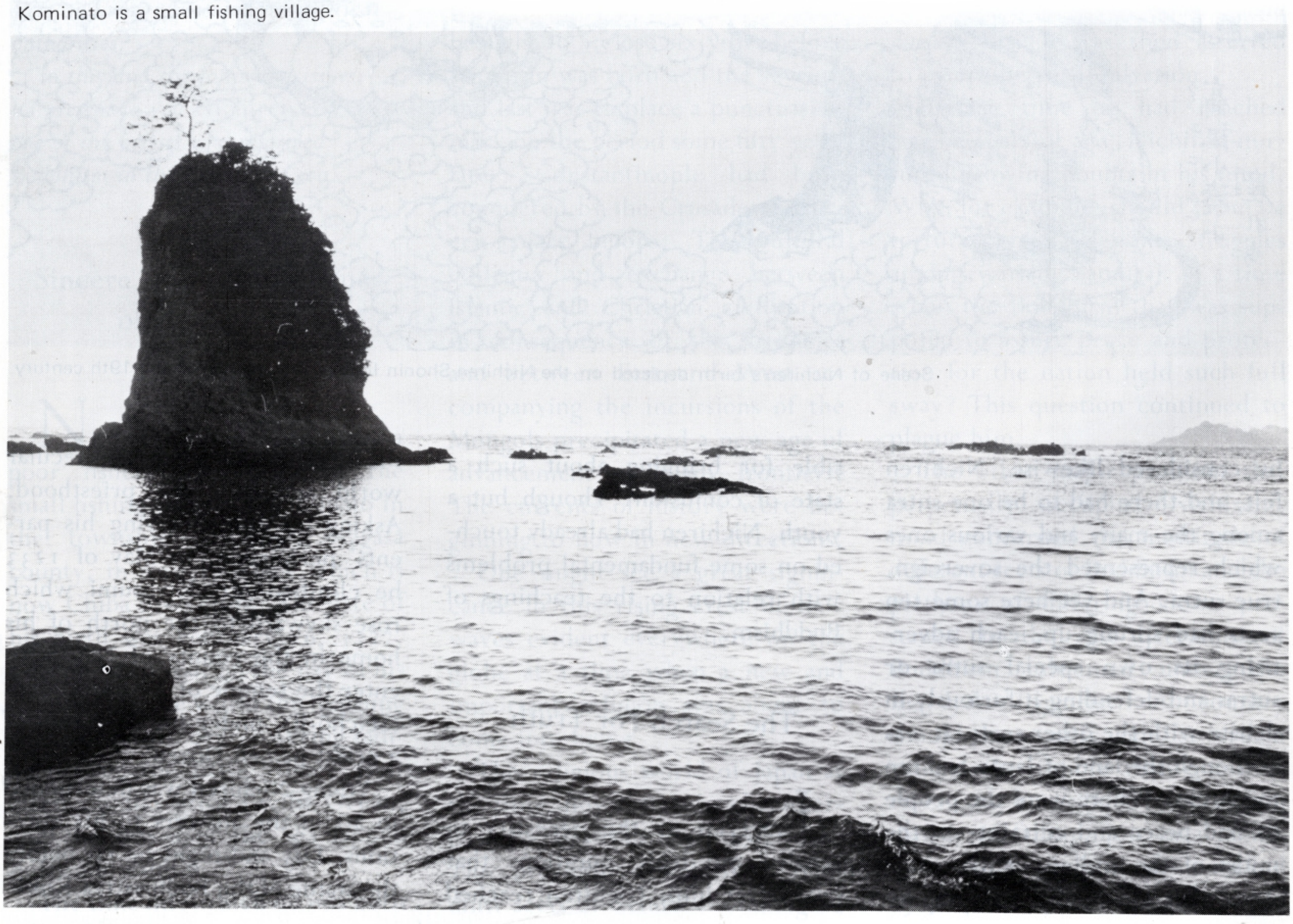
Young Nichiren was determined to attain the answers to his questions. Day and night he sat before the statue of the Bodhisattva Kokū-

zō (Akāśagarbha) in the Buddha Hall, praying to this guardian of the treasury of wisdom and achievement whose powers extend to all the five directions of space to "Endow me with supreme wisdom throughout this land." Supported by this fervent desire, at once the determination to become the wisest man in the country, for four years, from the age of twelve to sixteen, Nichiren devoted himself to study and contemplation. His zealous concentration bore fruit. As Nichiren recounted in later years, the Bodhisattva Kokūzō came to appear before him in the guise of a venerable priest who presented his disciple with a brilliant Jewel of Wisdom which shone and radiated like the glorious North Star.

Nichiren availed himself of every sutra, tract and treatise contained in the library of the temple on Mt. Kiyosumi, reading and meditating on them at length. He discussed every question that occurred to him with his teacher Dōzen and the other more experienced monks in the temple. Yet the library of the temple, located as it was in a remote country district, could hardly be expected to contain anywhere near the full range of classical Buddhist writings, and the priests who lived there had never had the opportunity to receive a rigorous education under learned scholars. Nichiren realized that he stood little chance of gaining the answers to his questions if he stayed where he was, all the more so because his questions were directed towards the very essentials of the religion. It was doubtful that anyone had asked these questions before, even among his predecessors.

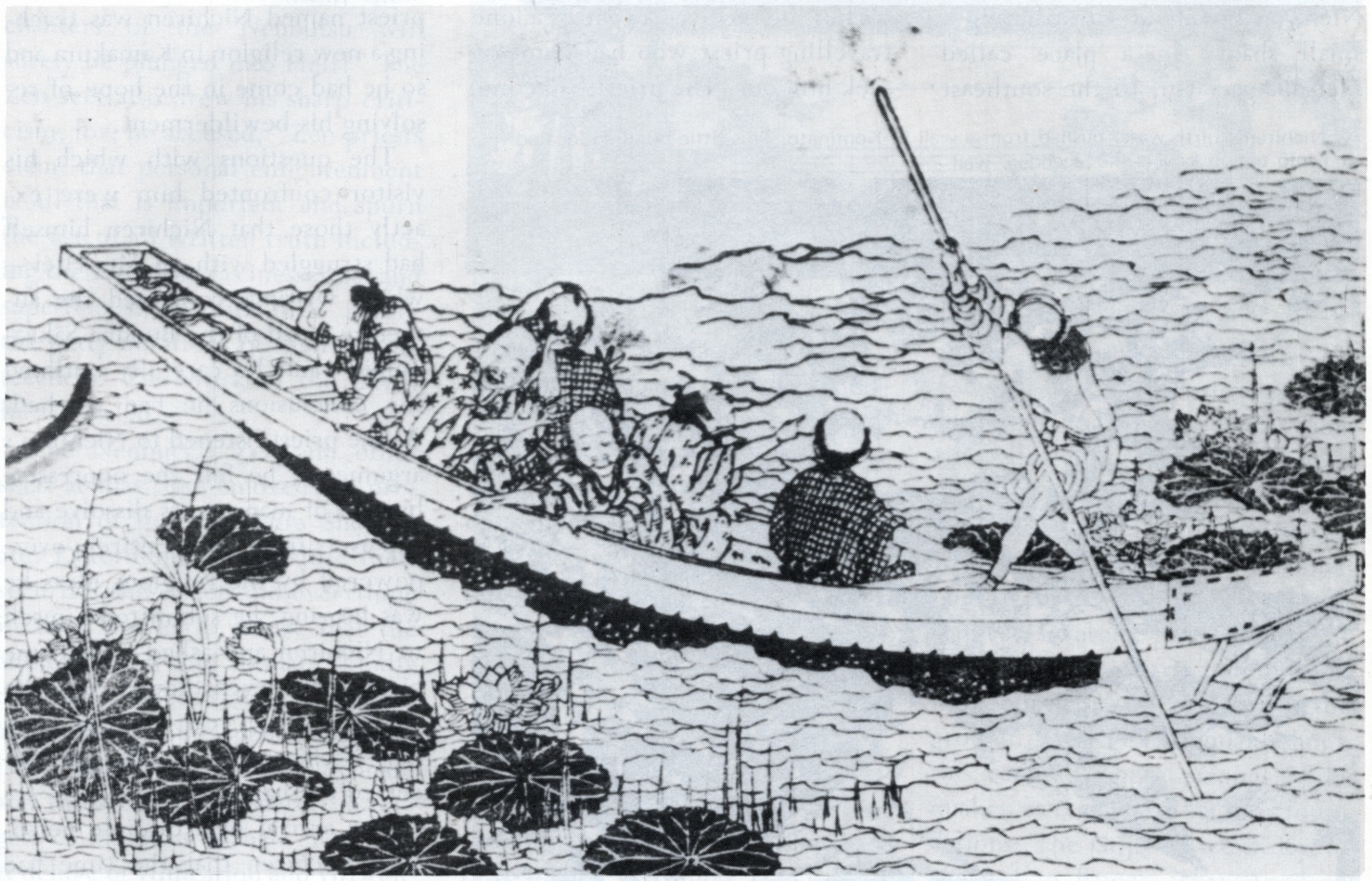
At sixteen, Nichiren decided upon a course of study which was to govern his scholastic activities from that time on. It was not only a plan but also a set of attitudes: firstly, he would not allow himself to entertain prejudices with regard to any one of the many sects. He would accept any writings, incorporate the thinking of any sect that could be clearly proven to shed light on the true teachings of Buddha, that accorded with logical reason, and for which proof could be found in contemporary reality. Furthermore, he would not rely entirely upon treatises and discourses explaining the teachings of Buddhism, nor would he rely alone upon scholars and translators of the classics, nor again upon common leaders. The final basis for his thinking was to be the sutras them-

Kominato is a small fishing village.



selves and not anyone else's interpretation of them. Nichiren was a rigorous textual critic.

Having thus resolved himself, Nichiren set out to read every Buddhist text that had been brought into Japan, the writings of every canonized saint, the explications of each major thinker, to master the doctrines of all the ten Japanese sects and extract the essence



According to legend, many lotus bloomed on the sea of Kominato when Nichiren was born.

from them. He was bound and determined to discover which of the sects contained the true meaning of Buddhism, to reveal which of the sutras conveyed the true teachings of the Buddha.

Nichiren expressed his desire to study elsewhere to his teacher and departed from Mt. Kiyosumi. His first destination was the political center of Japan and capital of the samurai government—Kamakura. There he spent four years in Buddhist study and practice. Then he set forth toward the veritable Mecca of Japanese Buddhist scholarship, the temple of Enryaku-ji on Mt. Hiei.

The center of Buddhist learning in Japan at that time, Mt. Hiei presented him with the opportunity at last to study every written work and every sect of Buddhism. He pursued understanding through the meditative method, thought and studied over and over.

At the end of twelve years of meditation and training on Mt. Hiei, Nichiren experienced a profound inner change. He had achieved enlightenment. He now knew for a certainty that the *Lotus Sutra* —the *Myōhō Renge-kyō*—comprised the highest written authority and relayed the rightful spirit of the Buddha's teachings and that intonation of the seven characters 南無妙法蓮華経, "*namu myōhō renge-kyō*" represented the true will of the Buddha Sākyamuni. He had found an unshakable faith.

The Necessity to Spread the Faith

IN THE YEAR 1253, with 16 years of study and meditation on Mt. Hiei behind him, Nichiren returned to Kiyosumi-dera in his home province. When he reached the temple he called his former teacher and superiors together and preached his newly found conclusions to them, telling them of the *Namu Myōhō Renge-kyō*, the one and only true Path in the proliferating degeneration of the latter days of the law (*Mappō*). His words, spoken at the age of 32, constituted a religious pronouncement of extreme

significance.

After introducing his parents into the new faith, Nichiren once again left his home behind, sailing from Kominato for the center of government in Kamakura. His purpose was to propagate the doctrine of the Wonderful Law, for he recognized the overriding necessity of disseminating this revolutionary religion among high and low alike.

Upon arriving in Kamakura, Nichiren set about constructing a small shanty in a place called Matsuba-ga-yatsu, to the southeast of the city. Here Nichiren devoted himself to reading the *Lotus Sutra* aloud from morning until evening, sometimes climbing a nearby mountain to intone a particularly important passage. Nichiren doubtless gave much thought at this time to the question of the best way to propagate his teachings throughout the land.

One day about a half a year after Nichiren had taken up residence in his hut, he received a visitor, a lone travelling priest who had come to seek him out. The priest had come a long way for the purpose of finding Nichiren. He had entered the Tendai monastery on Mt. Hiei, where Nichiren had also studied, and had learned the tenets of the Tendai sect, but the question of which was the right and true sutra, the *Lotus Sutra* or the *Vairocana Sutra* (*Dainichi-kyō*) which teaches that Vairocana Buddha *is* the whole world, had tortured him for a long time. Someone told him that a priest named Nichiren was teaching a new religion in Kamakura and so he had come in the hope of resolving his bewilderment.

At Nichiren's birth water gushed from a well in Kominato. This little building located at Tanjō temple covers the legendary well.

The questions with which his visitor confronted him were exactly those that Nichiren himself had struggled with on Mt. Hiei—which writings contained the authentic word of the Buddha Sākyamuni?—and he carefully outlined the conclusions he had reached. As the priest listened to Nichiren's arguments, he felt the oppressive burden of many years dissolve and slip away from him. Entirely overpowered by the religious ideas he was hearing, he submitted himself to Nichiren and asked to become his disciple, even though Nichiren was actually a year younger than he. Nichiren's first disciple received the name Nisshō.

The arrival of a disciple persuaded Nichiren that the time had come to begin his movement for conversion. He began to go daily to a large open place near the headquarters of the Kamakura Shōgunate to speak at the busy intersection to the many passers-by. This was the beginning of his famous "Crossroads Preaching."

Nichiren presented his listeners with clear arguments proving that the *Lotus Sutra* conveys the golden words of Sākyamuni who is the True Master and Teacher. He attacked the Nenbutsu sect with strong words: "They rely alone upon the Buddha Amida who is

only master of the world of the Western Heavenly Paradise. Furthermore, they cast aside the *Lotus Sutra*, saying that its teachings are too difficult, indeed incomprehensible to the common man and that the age of the degeneration of Buddhist Teaching is an inappropriate time for people to turn to the *Lotus Sutra* for guidance. For their crime of vile slander against the True Way of Buddhism, these chanters of the Nenbutsu will surely be plunged into Hell!" The Zen sect also drew his sharp criticism, for, he accused, "Zen priests claim that personal enlightenment is all that is important and spurn the use of all written truth including the *Lotus Sutra* as inessential and superfluous. Instead they revere the petty notations of their simple teachers. The work of the devil," he growled.

The Nenbutsu, Zen and other sects at that time enjoyed the protection of the Kamakura Shōgunate. Determined not to lose their security, these sects did everything in their power to insure that the authorities would remain kindly disposed towards them. Nichiren's appearance on the scene caused no little discomfort to the Shōgunate and the sects which were the targets of his most barbed criticism. A deluge of vilification and vitriolic censure was rained down on Nichiren's head. As he called the other sects to account in his inflamed speeches, some were aroused to excoriation and curses while others screamed and shouted, or threw stones or threw tiles. But all their threats and violence failed to move Nichiren, who refused to retreat one step on his path of propagating the faith. Far from being intimidated, he became, if anything, more intense and fiery than before.

His was not merely a refusal to be frightened into turning back. He became increasingly fired up in his mission to spread the true Buddhist faith as he saw himself suffering every injury inflicted upon a Bodhisattva following the Path as described in the classical writings. He lived out the career of a Bodhisattva for one year, two years, three years, continuing to preach and propagate the word against all odds.

A small temple at Kominato where the graves of Nichiren's parents are located.

And as he continued to reiterate his convictions, sincere earnest people who heard him began to question the beliefs which they had been taught to hold. They came back to hear him again. And again. At first a few and then more and more travelled to his rude hut in Matsuba-ga-yatsu to converse with him directly and to finalize their conversions. One after another they threw aside the old sects and joined the religion taught by Nichiren.

Continuing Calamities and Threat of Invasion

As THOUGH THE heavens were angry with mankind, a succession of natural disasters of every kind were visited upon every part of Japan beginning at about this same time, i.e., around 1256. In August of that year raging storms lashed at the land which gave way in devastating landslides that claimed countless lives. The farmland also suffered severely. In the next year (1257) the Ministry buildings in the Court at Kyōto burned to the ground. A savage earthquake shook the capital, where strong earthquakes were rare, to its very foundations. The Gojō Palace in Kyōto erupted in flames. That April an eclipse of the moon was followed the very next month by an eclipse of the sun. Floods inundated Kyōto, earthquakes shuddered through Kamakura, a drought struck both eastern and western Japan during June and July, and as Kyōto and Kamakura raised pleading hands in a plea to the scorching sun to send rain to a parched land, on August first another violent earthquake convulsed the Kamakura area. While the people had still not stopped trembling at this sequence of terrors, on the night of the 23rd of that same August an earthquake

struck with a velocity unknown in the memories of the people of Kamakura. Chronicles record that the mountains fell away in crashing cavalcades and everything that had stood on the heaving ground, houses, public buildings, the most proud and gorgeous temples and shrines, was levelled flat. The resultant fires leapt up to consume what was left, leaving untold victims in their wake.

And still it was not finished. Two years later widespread famines afflicted the entire nation. Plague ran rampant two years after that.

Calamity after calamity stung Nichiren's eyes and the wails of a stricken people rang in his ears. Nichiren in Kamakura felt there had to be a reason for the rash of unwonted natural catastrophes that had been sent to scourge the land and he resolved to bring the causes to light so that the world could be warned of the dangers which threatened it. By "causes of the disasters" he did not mean the physical or scientific determinants. He sought his answers and the proof in the sutras.

In fact, he had already deduced the answer before he even looked at the texts. The origin of the calamities lay in an age in which the people scorned the teachings of the *Lotus Sutra*. He could tell them so, but they would not believe it unless he showed them evidence from the words in the written works. Actual, visible phenomena had to be shown to accord with logical reason and passages of text. The *Lotus Sutra* contained very little that brought to bear directly on this point. To pore through the various sutras and gather the precise evidence he needed, Nichiren journeyed to the temple of Jisshō-ji in Suruga Province (now Shizuoka Prefecture) to avail himself of the *Issai-kyō* collected in the temple library. From 1258 onward, for two years, he immersed himself in the *Issai-kyō*.

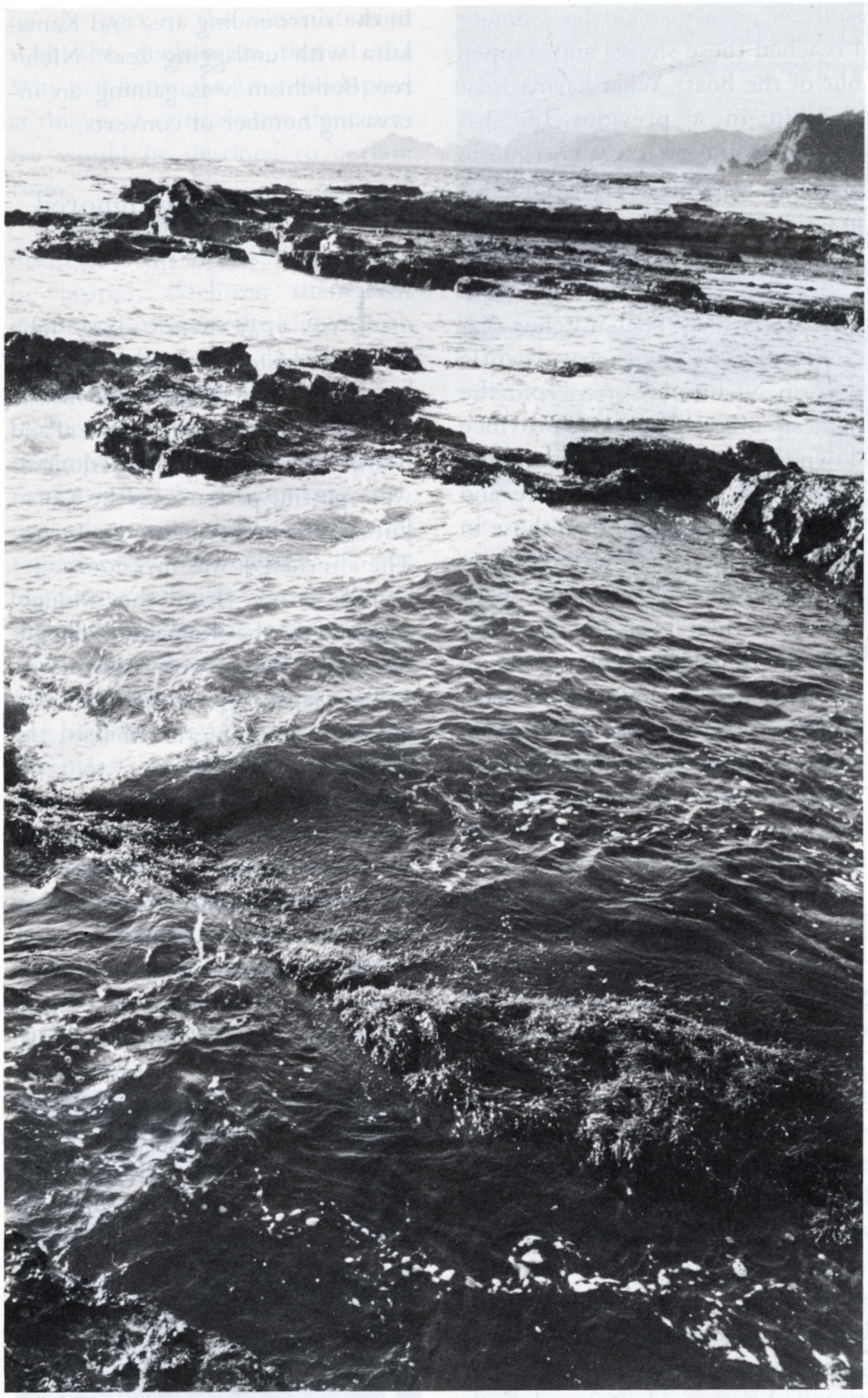
The results of his research appeared with climactic suddenness when on July 16, 1260, Nichiren addressed a treatise to the most powerful man in the Shōgunate, Hōjō Tokiyori. The treatise was an admonishment to the nation's rulers entitled the *Risshō Ankoku Ron*. This is the celebrated "Right Way to Peace for the Land." Drawing on the *Ninnō-kyō*, the *Yakushi-kyō*, the *Daishitsu-kyō* and the *Konkō-myō-kyō* or *Diamond Sutra*, he affirmed that the chain of fateful disasters had occurred because of the lack of faith in the genuine teachings of Buddha, because people had been misguided, led to place their faith in false doctrines and false schools. The deepest roots of the evil lay in the Nenbutsu sect, he proclaimed, exhorting all and everyone to refute the Nenbutsu sect and espouse the truths set forth in the *Lotus Sutra*.

Furthermore, he prophecied that if those in positions of authority should fail to take note or to submit to the True Law, persisting in their support of the spurious sects and teachings, two great cataclysms which had not yet discended upon the battered country would come to pass: first there would be civil war and then invasion from outside. This prediction was Nichiren's cry of warning to take heed before the worst misfortune of all should come upon them, the tragedy of war. Stated with unfair brevity, the gist of his argument was that if people hurried to reform their lives in accord with the Right Path as outlined by Sākyamuni, if they lived clean, pure lives then peace would rule the land as a natural consequence of their goodness.

But the authorities of that time ignored the admonitions contained in the treatise, failed even to acknowledge it.

Nichiren's severe criticism of the Nenbutsu sect expressed in the document did have an effect on the various Nenbutsu groups, however. They were furious. But since every time the most learned priests in the Nenbutsu sect attempted to subdue Nichiren in debate they were reduced to silence after two or three exchanges, they realized that they could not hope to gain any semblance of victory in this way and so resorted to less savory means to bring about the undoing of their foe. Backed by a powerful priest who was the father-in-law of the head of the Kamakura government, the priests of the Nenbutsu sect in Kamakura laid plans to murder Nichiren. Forty days after Nichiren's publication of the *Risshō Ankoku Ron*, a mob of adherents to the Nenbutsu sect whose fury had been fanned up by the Nenbutsu priests swarmed into Matsuba-gayatsu armed with burning brands. They set fires and burst into the hut. Barely escaping with his life, Nichiren fled to Shimōsa Province (now Chiba Prefecture) where he stayed for awhile at the house of one of his disciples.

Nichiren burned with a relentless sense of mission that was not to be found in an ordinary man. The offensive had the opposite effect of weakening his strength of purpose; instead, adversity seemed to prick his mettle, urging him on to greater intensity and even stauncher determination. In less than a year, he had already departed from Shimōsa Province and was back in Kamakura, taking up his "crossroads preaching" where he had left off, except that his utterances were now even more fierce than before. Standing in the very midst of the enemy camp with his very life in danger, Nichiren persisted in hurling his challenges openly to anyone who would argue or listen.



The birthplace of Nichiren at Kominato is now under the sea.

In the Face of Persecution

Driven to the extremity of rage by the apparently indomitable Nichiren, the Nenbutsu sect leaders began to formulate another plot to insure his downfall. They lodged a protest with the Kamakura Shōgunate, demanding that the government punish Nichiren for his defamation of the Nenbutsu sect. The Shōgunate accepted the claims of the Nenbutsu priests at face value. Without trial or investigation they sentenced Nichiren on May 12, 1261, to be banished to the province of Izu (presently part of Shizuoka Prefecture).

Nichiren addressed his condemnation of the unreasonable and lawless action to the rulers of the land: "When you hate someone enough, are you so willing to trample upon law and justice that you do not see how your actions are leading to your own destruction? Have you not dedicated yourselves as guardians of the law to placing justice above your own personal feelings? If you do not understand what I am teaching, let the priests who have joined our persuasion gather together and debate with your priests. And if still you are not satisfied, call in priests from China. Or India. And let me call your attention to this too. If you can convict me thus for the crime of fomenting disturbance, as indeed I have been, then how can you permit arson and forced entry to pass unpunished in accordance with the law?"

The Shōgunate answered Nichiren's contentions with silence.

As the ship which would carry Nichiren away from the harbor of Yuigahama at the Shōgunate's orders made ready to sail, Nichiren's 17-year-old disciple Nichirō pleaded with his master to be allowed to accompany him to the Izu Peninsula. Nichiren refused and sailed alone.

Once in his place of banishment in Izu a kindly fisherman and his wife secretly undertook to care for Nichiren's needs. Taking advantage of the enforced solitude, Nichiren applied himself to his writing. And of course the *Lotus Sutra* was never far from his hand.

The good fisherman and his wife treated Nichiren with solicitous warmth. Deeply moved by their spontaneous kindness, Nichiren addressed them earnestly, "When I was sentenced to exile on 12 May I had never even heard of this place where I have been sent and I have

Chronology of Events

	A.D. 4th c.	National Unification under Yamato Court
	604	The 17-Article Constitution by Prince Shōtoku
	645	Taika Reform
	672	Jinshin Revolt
Nara Period (710-784)	710	Capital set up in Nara
	794	Capital moved to Kyōto
Heian Period (794-1185)	1180-5	Battles between Genji and Heikē clans
Kamakura Period (1192-1333)	1192	The Kamakura Shogunate of Minamoto no Yoritomo
	1274	Mongol Invasion
Muromachi Period (1336-1573)	1338	The Ashikaga Shogunate of Ashikaga Takauji
	1467-77	Ōnin Revolt
	1560	Battle at Okehazama
	1573	Oda Nobunaga unified the country
Momoyama Period (1568-1602)	1585	Oda Nobunaga replaced by Toyotomi Hideyoshi
	1592	Invasion of Korea
	1600	Battle at Sekigahara
Edo Period (1603-1867)	1603	The Tokugawa Shogunate by Tokugawa Ieyasu
	1637	Shimabara Revolt
	1639	Closure of the country to foreign commerce
	1702	Revenge by 47 loyal samurai for their master
	1837	Revolt of Ōshio Heihachiro
	1853	American Commodore Perry visited Japan
	1858	Japan-U. S. Amity & Commerce Treaty
Meiji Period (1868-1912)	1868	Meiji Restoration

suffered greatly since the moment I reached these shores and stepped out of the boat. What karma relationship in a previous life has brought you here to care for me so kindly in my time of trial? Did you practice the *Lotus Sutra* in a former life, that now in this age of the Latter Days of the Law you have been reborn as boat-watcher Yasaburō (his name) to have gentle pity on Nichiren? . . . From the highest official in this province down to the lowest of the common people, all, all of them hate and revile me, even more than those in Kamakura. When I meet them on the road they glare at me with hatred in their eyes and they believe me to be an enemy merely on the basis of the rumors they have heard. And yet you, who barely have enough to eat yourselves, have taken me in. Are you my mother and father reborn here on the peninsula of Izu?"

The provincial governor and the other inhabitants were less gently disposed. Just the fact that he had been banished to the region by the authorities was enough to evoke an unreasoning hatred in their hearts toward Nichiren. As always, however, Nichiren remained unruffled and continued even here in his place of banishment to try to spread the teachings of the Buddha.

One year and nine months after his banishment, Nichiren was notified that the Kamakura government had seen fit to grant him amnesty. The abrupt pardon seems to have been prompted by the suggestion of Hojo Tokiyori, who held pervasive sway in the Shōgunate administration and who maintained a high opinion of Nichiren's character despite the slanders directed against him.

Subsequent to his pardon Nichiren returned to his home province to resume his missionary activities in the surrounding area and Kamakura with unflagging zeal. Nichiren Buddhism was gaining an increasing number of converts.

Further Warnings Ignored

THE YEAR WAS 1268. The direst of misfortunes which Nichiren had forecast in his *Risshō Ankoku Ron* was approaching nearer and nearer to realization. The Mongols were putting pressure on the Kamakura government to come to terms. The alternative was invasion.

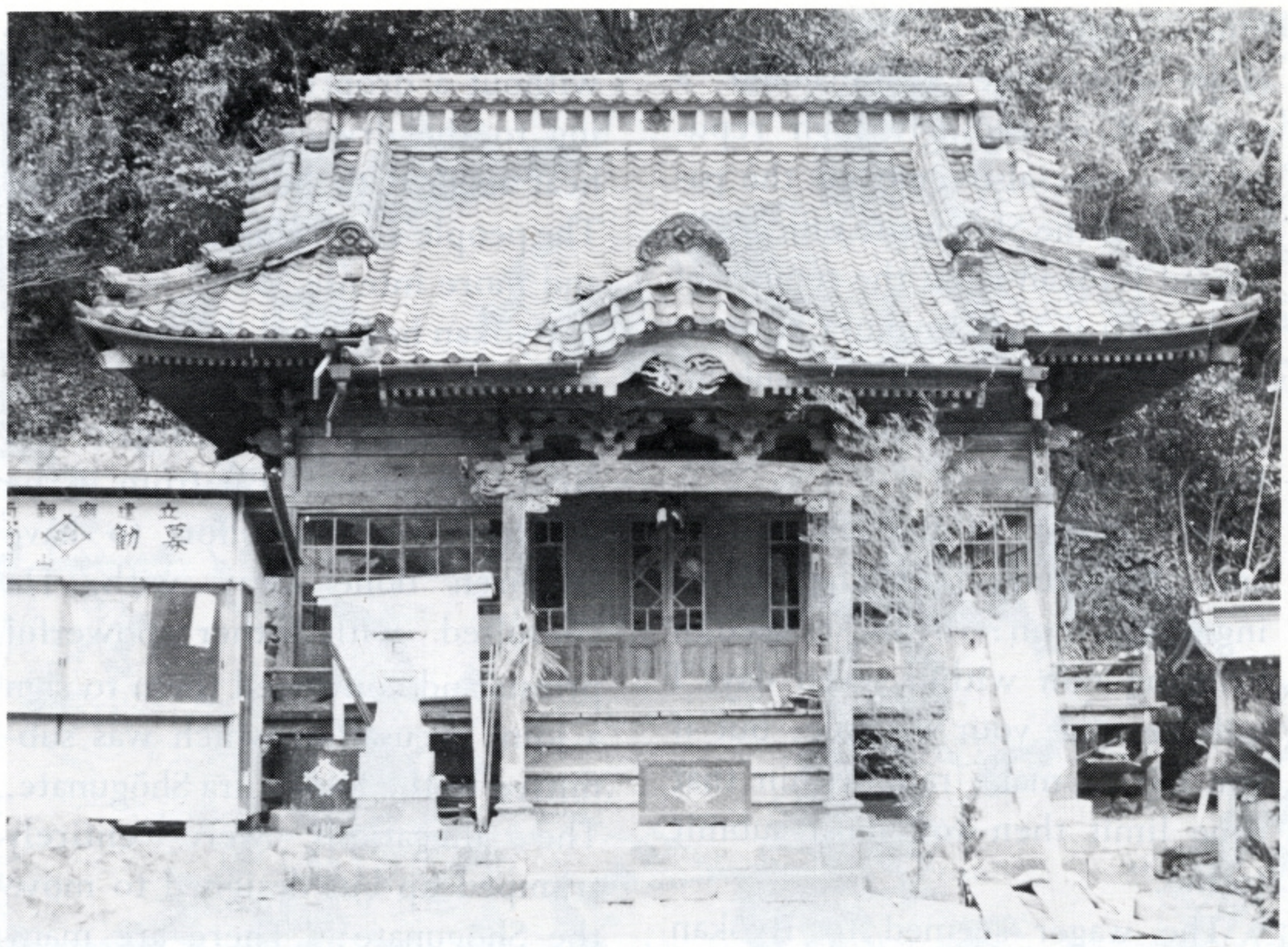
The letter from the Mongol Empire to the Kamakura Shōgunate put things very succinctly. Either Japan agreed of her own volition to commerce, that is, the presentation of tribute to the vastly powerful Mongols,or an army would be dispatched to force her to do so. Essentially, if Japan refused to submit she would have an all-out war on her hands.

The Shōgunate adopted a firm stance, but the Shōgunate officials faced the painful realization that for the first time in her history Japan was encountering a crisis the outcome of which would decide whether the country was to endure or perish. Hurriedly the government set about preparing military defences. At the same time, every shrine and temple in the country offered up fervent prayers for the vanquishment of the enemy.

Nichiren was fully confident that all would come true exactly in accord with the principles he had set forth seven years before in the *Risshō Ankoku Ron* and he threw himself into a new burst of vehement admonitions addressed to the leaders of the land. To one influential official in the Shōgunate he sent a letter pointing out the accuracy of his predictions and calling for some deep soul-searching

on the part of the administration with the declaration that if the Way that he taught was not adopted at this most critical time the country would be destined to certain ruin.

The Shōgunate as ever turned a deaf ear to his alarms. Refusing to be beaten, Nichiren then sent communications to the highest man in the Shōgunate, the de facto ruler of the nation Hōjō Tokimune, and to the other top-ranking officials, corresponding as well with eminent priests who directed the various other sects, eleven people all together. In his epistles to the Shōgunate officials he reiterated the cautions he had expressed so many times before, including the letter he had sent previously to the one high-ranking administrator. To the priests he offered a challenge broached in explosive terms to the effect that if they harbored any dissatisfactions or disagreed on any point in his interpretation of the Way of Buddhism they were encouraged to meet him in open debate, to thrash out each question and establish once and for all which was the true, and which the false, teaching.



The Tanjo temple founded in 1276 to commemorate the Saint Nichiren.

Kiyosumi temple on Mt. Kiyosumi where Nichiren spent six years in Buddhist study and practice.

Nichiren recognized that he could hardly direct such a concentrated attack on the priests of the country's biggest and most influential temples without incurring retribution from the objects of his criticism in one form or another. He circulated a notice among his disciples and believers on the same day that he sent the letters to the other priests. "I have dispatched eleven letters to various recipients and sounded a warning in many directions," he wrote. "It is quite probable that you may be arrested and sentenced by reason of being disciples of Nichiren and believers in the faith of Nichiren to banishment, even to death. However, you must not be the least alarmed. All is as I have foreseen. So gird yourselves up, but do not worry for your wives, your children or your families. You need have no fear of temporal authority. Kick off the shackles of the endless recurrence of death and rebirth and realize your attainment of Buddhahood." With these words he enjoined the faithful to be ready for what might come.

The Shōgunate disregarded the new letters as it had all the others; the high-ranking priests turned livid as they read the communications but most of them swallowed their anger for the time being, contenting themselves with reviling or harassing the messenger. Some refused even to read the letter while others merely refrained from sending a reply.

A Sentence of Death

THE PANIC THAT accompanied the first letter to Japan from the Mongol Empire calmed down after awhile and when six months and then a year passed with no further word from the Mongols the Kamakura Shōgunate and the people began to forget their earlier fright. The world seemed to have been restored to a peaceful balance.

The peace was short-lived. A great drought fell upon the entire country in 1271 and lasted for four

long months. The Shōgunate leader Hōjō Tokimuné commanded a priest of exceedingly high reputation—who also enjoyed the patronage of the Shōgunate officials—named Ryōkan from the temple of Gokuraku-ji in Kamakura to pray for rain. Not in the least doubtful of his ability to fulfill the task, Ryōkan accepted.

In response to Ryōkan's assurance, Nichiren offered the following proposition: "If you succeed in bringing rain within seven days I will become your disciple, but if you fail to make rain within that time limit then you must submit to me."

The wager seemed to Ryōkan like the chance he had been waiting for to show up this thorn in his side who had been rudely reviling him for so long. He agreed.

Assisted by over 120 of his followers, Ryōkan initiated a grandiose ceremony in Kamakura to induce the blessed rain to fall. Four days passed and no rain came. Ryōkan added several hundred more priests to the ranks of his followers and they all prayed furiously. Still no rain. Finally the full seven days had come and gone without a drop of water descending to the dry earth. In fact the heat seemed to be getting worse. The people's suffering became more and more intense.

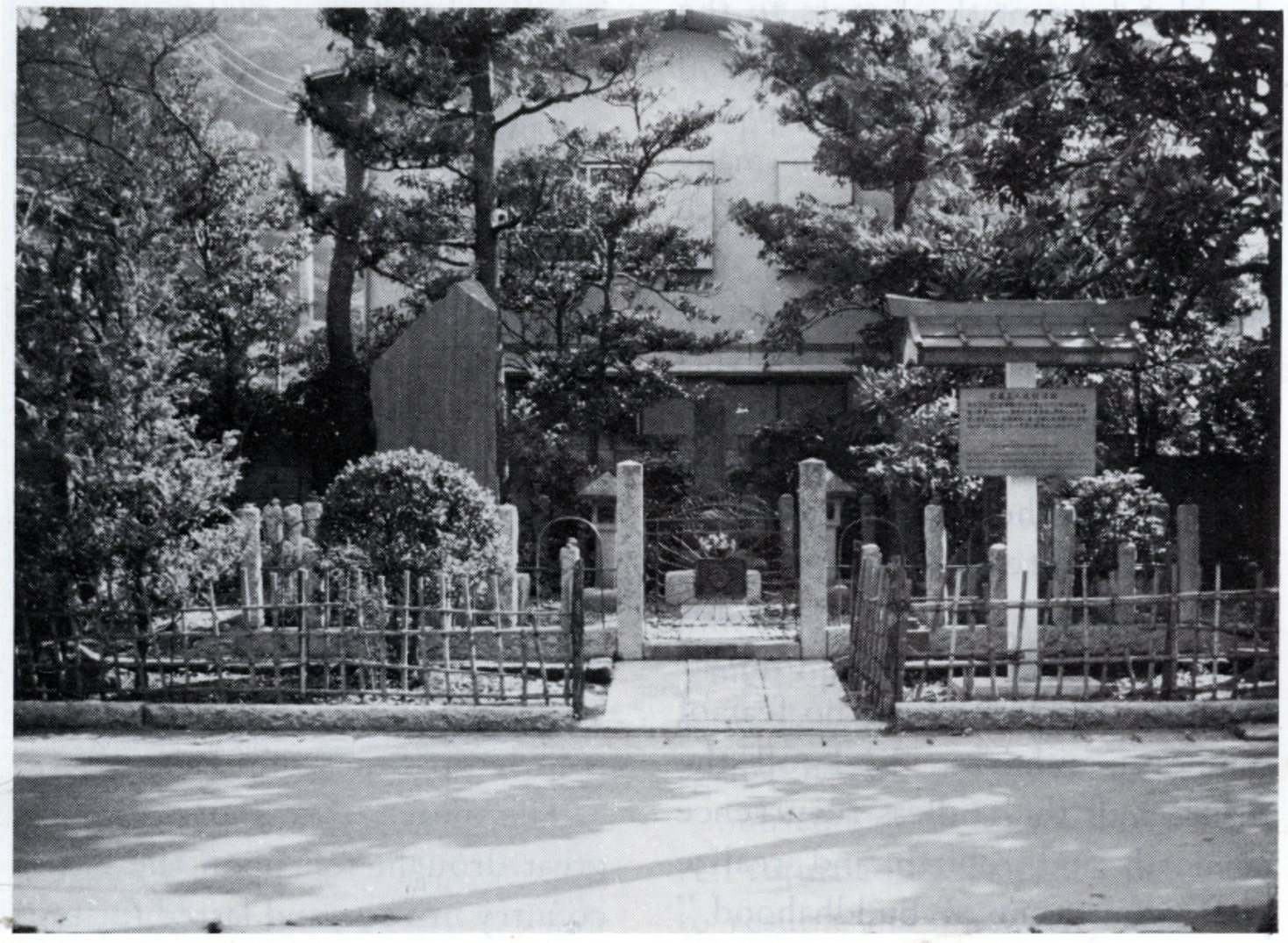
Ryōkan had failed, failed utterly. He was not, however, about to keep his part of the bargain and yield to Nichiren. Far from it, he began a desperate effort to have Nichiren done away with. He consulted with other powerful priests and convinced them to sign a joint accusation which was submitted to the Kamakura Shōgunate. The allegations were entirely trumped up but designed to move the Shōgunate: "There are many paths in Buddhism and no one is true while the others are false. Nonetheless, Nichiren clings fast to the *Lotus Sutra* alone while piling evil abuse upon all other scriptures and schools. Nor is that the worst of his crimes for he collects bows and arrows and all manner of weapons, inviting outlaws and rebels to gather at his hut."

This was sufficient to disturb the Shōgunate. Nichiren was summoned before the officials and demanded to offer an explanation. The official in charge of the investigation was a man named Taira no Yoritsuna. Yoritsuna, a figure of influence within the government administration, was acting in collusion with Ryōkan and the other priests of the Nenbutsu sect. Nichiren confronted Yoritsuna head on, drawing references from various sutras and the writings of distinguished thinkers in many sects to prove with incontrovertible logic that his was the proper teaching of Buddhism. He criticized other sects relentlessly. He did so, he insisted, in the interest of peace in the nation. Nichiren's authoritative assertions had a powerful effect on all who heard him speak. It was as though the judged was doing the judging, as though the accused was calling his accusers to account. Tairai no Yoritsuna was consumed with hatred for Nichiren. He shrieked at Nichiren as if he had lost his reason. Unperturbed by the outburst of venom, Nichiren pronounced, "There will be a serious feud within a family in the ruling class no later than seven years from now and possibly as soon as 100 days away. Furthermore, foreign invaders will beset this country from the west, so be warned."

In the afternoon of the second day after the interrogation, Taira no Yoritsuna led several hundred armed men to Matsuba-ga-yatsu. They broke into Nichiren's hut just when he was in the middle of a lecture to his disciples. Neither Nichiren nor one of his disciples showed any sign of fear at the weapons carried by the army; nor did they offer any resistance.

The sentence of death was passed down to Nichiren on the very same day of his capture and that evening he was escorted to the Kamakura execution ground at Tatsunokuchi. One of his followers broke into the

Nichiren preached ardently to passers-by at this place in Kamakura.



Sentenced to death, Nichiren was escorted to the Kamakura execution ground at Tatsunokuchi where a miracle took place.

procession on the way and ran up to the horse on which he rode, hanging onto the horse's bridle. He insisted upon accompanying his master all the way, crying at each step. As they reached the execution ground he moaned through his tears, "They will kill you."

But Nichiren urged him to take heart saying, "Why do you cry? What could be a greater cause for rejoicing than to die for the true Way of Buddhism? You should smile. You should laugh!" And he faced his place of death with utmost composure. (This same follower, who came from a samurai family, later suffered discriminatory treatment at the hands of his lord for persisting in his belief in Nichiren's teachings. On that occasion Nichiren reminded him of the day of his own scheduled execution in a letter, encouraging him in the deeply warm tones with which he always addressed his followers:

"Remember when I was about to be killed, how you hung on the bridle of my horse and wept? I will never forget my gratitude to you for those moments. And so I say I will be with you always. If you go to the reaches of Hell, no matter how Sākyamuni urges me to come to him I will remain with you there. And I am a practicer of the *Lotus Sutra*; Sākyamuni will not forsake me. Indeed, Sākyamuni will dwell right with you there in Hell.

"But it will not come to pass in that way. You will not go to Hell, nor I. We will be with Sākyamuni. We will become Buddhas, do not doubt it.")

According to the way it is told, a miraculous thing happened next. Suddenly a radiant ball that glowed like the moon sped across the sky from the southeast in a northwesterly direction. The executioner was instantaneously blinded as he stood with sword raised to sever Nichiren's head from his body, and he fell to the earth. The other officials took fright and ran as though trying to put as much distance between themselves and the spot as possible, no one daring to even approach the execution ground. . . .

This episode may or may not have occurred as it is related. True or not, it is a fact that Nichiren was abruptly pardoned just as the executioner was on the brink of carrying out the sentence at Tatsunokuchi, for history attests to it. Present-day historians suspect that the reason for Nichiren's unexpected last-minute reprieve was the assertion of authority by Tokimuné and those in the Shōgunate who held no prejudices with regard to Nichiren and his teachings over the faction of the Kamakura Shōgunate which was in collusion with the influential Nenbutsu sect and which had initiated the trial and forced it to a quick conclusion.

(Continuing to the next issue.)

Friend

THIS TRUE STORY is about two young men named 管仲 Kanchū and Hōshukuga 鮑叔牙 who lived in China in the 7th century B.C. They had been bosom friends since childhood. As they grew up, Kanchū served a royal prince of the country of 斉 Sei and Hōshukuga served the prince's younger brother. China, which had been a united empire until that time, now was divided into approximately two hundred semi-independent states which were constantly at war with each other.

Among these countries, Sei was one of the most powerful. No sooner had the two youths begun to serve the princes than the king of Sei, the father of the princes, was assassinated by a grandson of his cousin. After the assasssination the two princes, now deprived of their power, sought refuge in other countries. Kanchū and Hōshukuga each followed his own prince into his respective country of exile.

When the new king of Sei was also assassinated, the two princes began independently to work with determination in order to regain power in their native country. As a consequence, Kanchū and Hōshukuga became enemies.

Kanchū plotted to assassinate the prince whom his bosom friend

served so that his own prince might ascend to the throne. But he did not succeed. The struggle for power resulted in victory for Kanchū's foe. Kānchu's prince was assassinated and Kanchū was accused of this deed and taken to the prince of Hōshukuga, who now became the king of Sei.

The new king of Sei intended to have Kanchū executed. But Hōshukuga, who was close to the king, had not forgotten his former close friendship with Kanchū nor did he doubt Kanchū's political ability, so he advised his king as follows: " . . . If thou shouldst govern the nation of Sei alone, may I remind thee that thy closest associates, consisting of me and only one other man, have sufficed so far. But, if thou wouldst rule over all the countries of China, thou shouldst make the most of Kanchū's brilliant political ability."

The king of Sei heeded the advice of the reliable Hōshukuga and appointed Kanchū, who had tried to kill him, to the office that was in charge of political affairs. Kanchū exhibited his brilliant statesmanship as Hōshukuga had expected and became the leading statesman in Sei. He organized a confederation of political leaders and succeeded in placing the king as the leader of that confederation. In later years Kanchū expressed his gratitude to his friend Hōshukuga, reminiscing as follows: " . . . When I was still young and quite poor, I engaged in business with Hō [shukaga]. I always took a larger share of our profits than he, but he did not blame for my avariciousness. He knew that I was poorer than he.'

Once I failed while trying to help my friend and even placed my friend in a very difficult position but he did not accuse me of being a fool. He knew that everything sometimes results in success and sometimes in failure.'

'And when I became a governmental official I was discharged. But he did not say that it was because of incompetence. He knew that fortune had not yet begun to smile upon me.'

'When war broke out, many times I went to the front. Whenever danger approached, I ran back to safety. But he did not say that it was cowardly of me to do so. He knew that I had a mother who was old. It was father and mother who gave me birth, but it was Hō [shugaka] who understood me.' "

This famous story, historically true, was described in the 史記 *Shih Chi* (*Records of the Historian*) of 司馬遷 San-Ma Ch'ien 145/135 (ca. 90 B.C.). In China, even nowadays, the phrase "the friendship of Kan-Hō" represents close friendship.

Many old Chinese histories and literary works allude to friendship in glowing terms. The ancient Chinese, more than three thousand years ago, used the following character in order to write the word friend: The older form of the Chinese character 友, which signified friend, was 𠬜 and this was symbolized by the act of placing one hand on another. 友, to be friends meant, for the ancient Chinese, to become intimate with each other and to help each other.

Another Chinese character 朋 signifies friend also. The older form of this character was 𦎫. This was drawn by placing together the two sides of a shell which was used as a coin. This character originally meant "to put together" and it was gradually used as a character which signified friend, colleague or company. Nowadays, 友 means "general" friend, while 朋 is used mainly by classmates, friends of the same age, those who have the same social status, rank or origin, colleagues and political associates.

Coming Up in the Next Issue:

Religion—Zen

Buddhism has its own unique method of "meditation." This method developed from yoga which had been widely practiced in India before Buddhism was born. This special method of Buddhist meditation is called Zen. Zen, in Sanskrit dhyana, originally meant "meditation."

Zen is one of the most important practices of Buddhism. Dr. Nakamura will clarify the true meaning of Zen by examining its origins and its development.

Industrial Sociology—Modern Management in Japan

The author Hazama Hiroshi has explained in this and the last issue the two types of traditional managements in Japan, "the samurai-type management" and "the commoner-type management." In the next issue, he will analyze the modern Japanese management that has undergone important changes since the time of the traditional types of management in the country. We will end the series "Industrial Sociology" by this article.

Calendar Year—March

The week in which the Vernal Equinox Day is included is called higan or ohigan. The same name is also used for the week that includes the Autumnal Equinox Day. Almost all of the people observe the habit of visiting the graves of their ancestors and offering prayers to Amida Buddha in the main hall of a temple. This a custom that is judiciously observed. Its origins are formed in the Buddhist religion as can be seen even in the services of today in which people worship the ceremonies of their forefathers.

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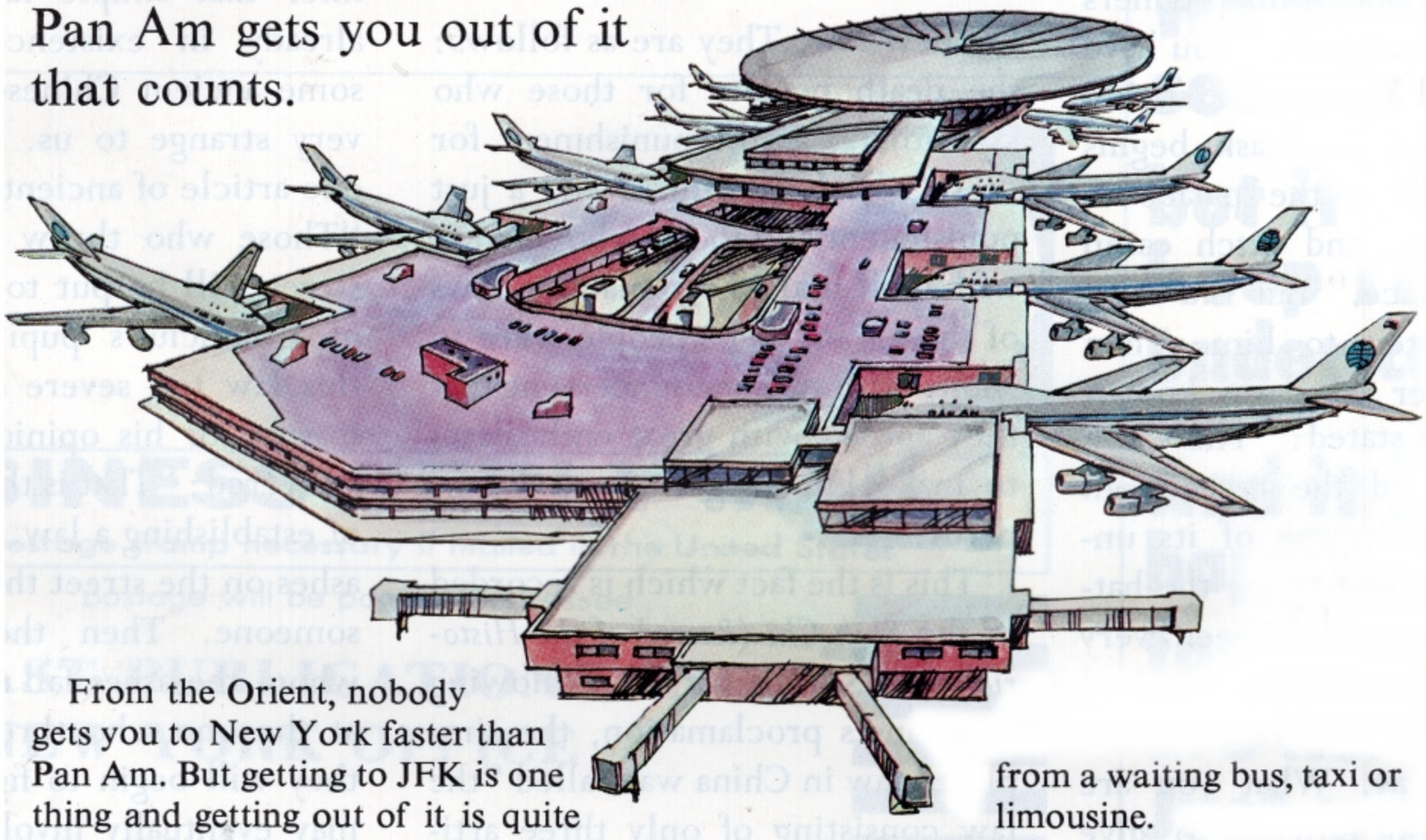

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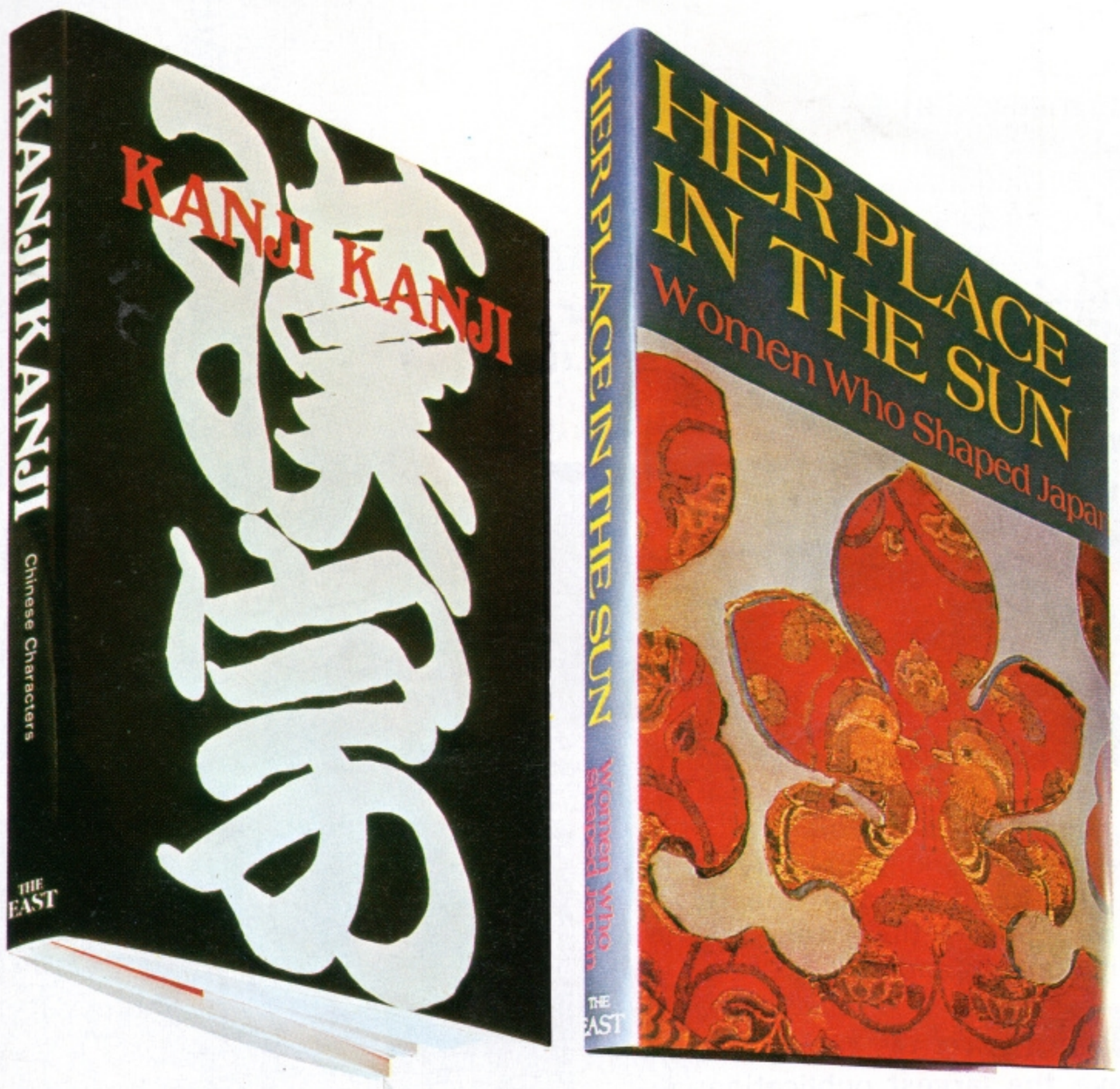

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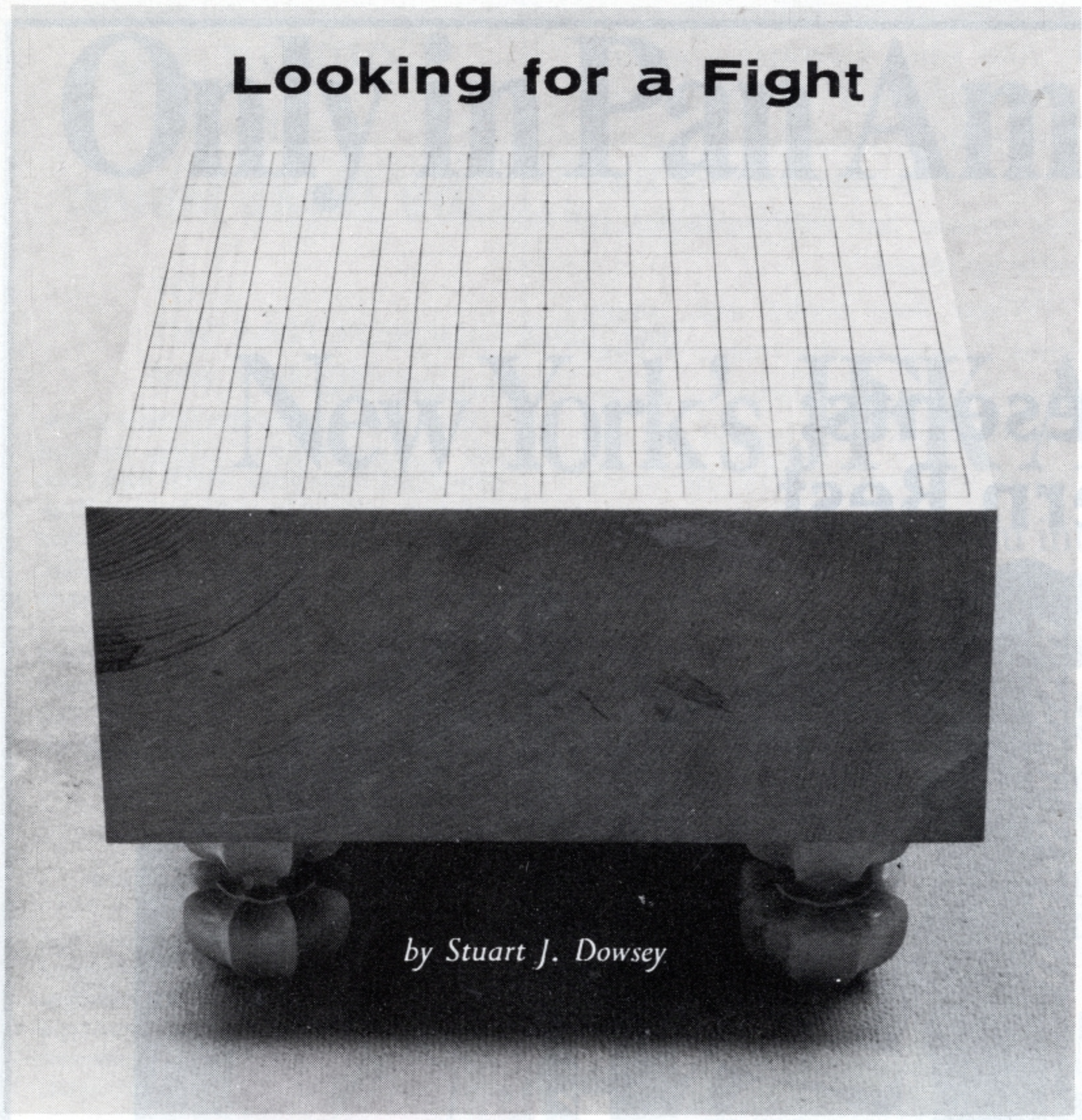
Looking for a Fight



by Stuart J. Dowsey

GO IS ALREADY played in many countries throughout the world. Outside of the Orient, there are national go associations in Argentina, Austria, Britain, France, Germany Holland, the United States and Yugoslavia. The oldest of these is the German-Austrian playing group which was established nearly 70 years ago at the end of the Austro-Hungarian Empire. The largest go population is in the United States, where there may be as many as ten thousand people playing regularly. Each country has developed its own style, sometimes as in France, Holland and England it is a balanced theoretical style in emulation of Japanese go but more often than not Western go players have a scrappy fighting style all of their own. The German agressive style, for example is a product of chess influences and years of playing in relative isolation away from the main stream of go.

It is important therefore to learn how to fight. Fights arise when stones get cut off from their fellows and are forced to find independent means of existence. First one thinks of making two eyes and life in the stranded stones but this is frequently impossible. However, some enemy stones may also be cut off and vulnerable. For an isolated group, capture of enemy stones can either mean automatic life or connection to friendly stones but it will involve a fight. If neither opportunity—to make life or capture enemy stones in a fight—exists, it is best to abandon the lost stones and play elsewhere.

The basis for a fight lies in the cutting situation seen in Dia. 1. Both Black and White stones are mutually cut by the enemy. Near the side of the board, as in Dia. 2, the first player will be able to link up all his stones by taking one enemy stone. In this case, Black is playing first. It is useless for White to try and run away with 2. Imagine White extending to 'a', Black plays atari from 'b', White tries 'c' but Black captures all three stones with 'd'. It is better for White to sacrifice his stone and play counter-atari with 2 on the outside. As is often the case, the person who plays first wins this fight—at least in local terms. The final position after Black captures is shown in Dia. 3. Should he fail to play Black 3, White will be free to make the capture with 1 in Dia. 4. In either case, the winner of the fight finishes in fine condition.

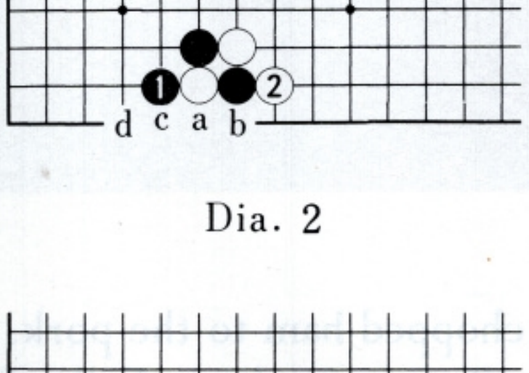
A similar fight over two sets of two stones is shown in Dia. 5. First player captures to win the fight. Dia. 6 shows a slightly more complicated position. White to play first. If Black is given the opportunity, he will play either 'a' or 'b' to capture part of the White stones and save his three central stones. What must White do? The answer is given in Dia. 7. A quick atari by White on the three Black stones puts him one move ahead in a fight. He can now capture the Black stones to link up all his own stones.

Here is another fight developing. How should Black play after White has extended to 1 in Dia. 8? Please think about this problem before looking at the next diagrams.

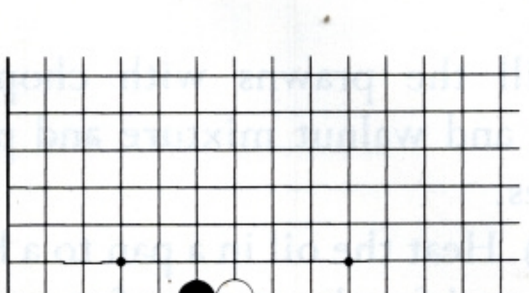
In Dia. 8, the fight is between the two Black stones on the edge and three White stones including White 1. Note that the Black stones have three liberties and the White stones three liberties too. However Black can play first and should thus be able to win the fight. The important thing is how

to reduce White's liberties but not your own.

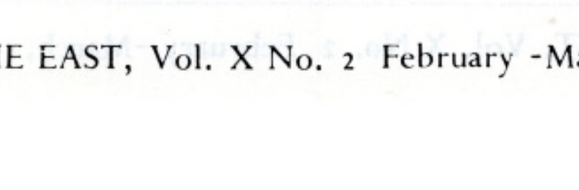
Black 2 in Dia. 9 is the wrong way to go about it. After White 3, Black's two stones have only two liberties but White has three and is thus one move ahead. He wins the fight with White 5. The correct method is shown in Dia. 10. Black 2 not only reduces White to two liberties but also increases his own to four. It is only necessary to block with 4 to prevent White escaping and the encirclement is complete. Black is two moves ahead in the fight and can even play elsewhere without fear.



Dia. 1

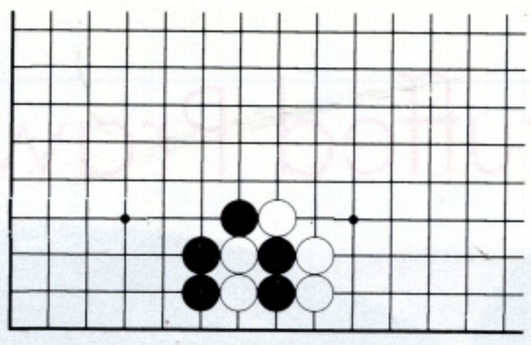


Dia. 2

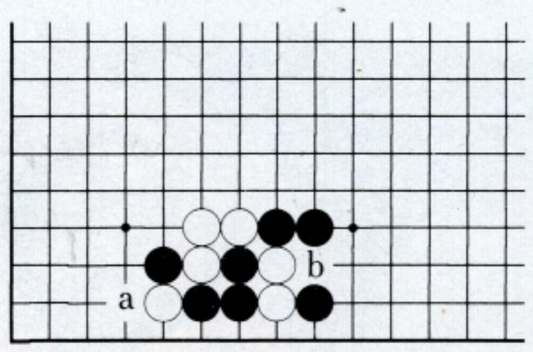


Dia. 3

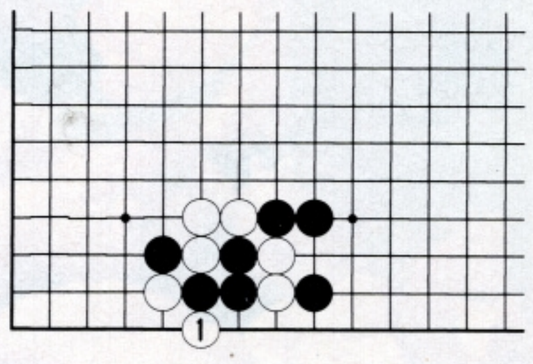
Dia. 4



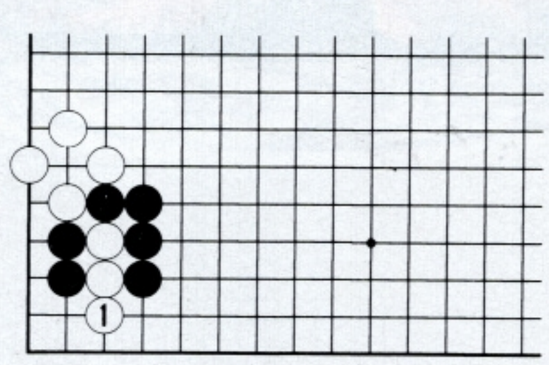
Dia. 5



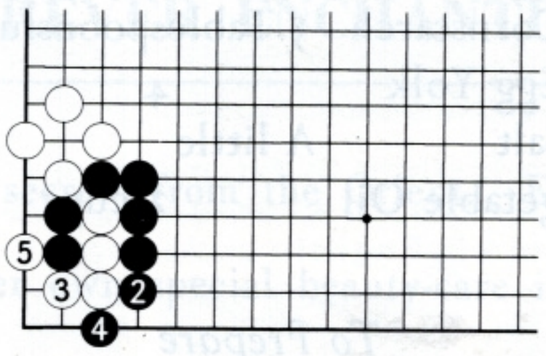
Dia. 6



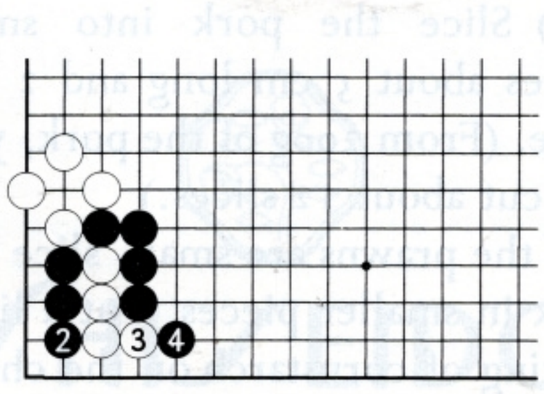
Dia. 7



Dia. 8



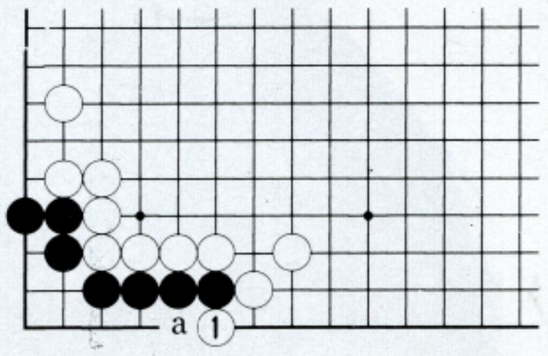
Dia. 9



Dia. 10

February Problem: Black to play

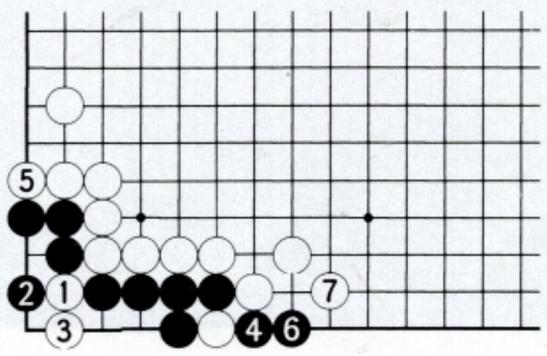
White has just played 1. If Black blocks at 'a', the situation reverts to last month's problem in which Black died. Whose must Black play to live.



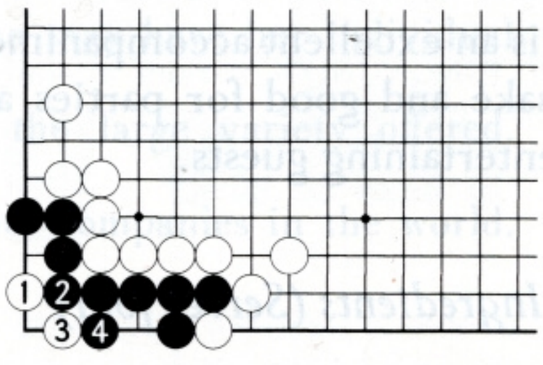
February Problem.

Answer to January Problem Answer 1 —correct.

White cuts at 1 and separates Black into two weak groups. Black cannot capture the intruding White stones. Even if he tries to run away with 4 to save half his stones, White has time to play atari with 5 and then trap the running stones with 7.



January Problem.
Answer 1



Answer 2

Answer 2—failure

Playing inside will not succeed as Black makes a second eye with 4. Note if White is at 3, Black 2, White 4, Black 1 also lives. 東

Stuffed Prawns

THIS IS A delicious dish made with prawns that are filled with walnuts and ham and fried. This dish is an excellent accompaniment for saké and good for parties and for entertaining guests.

Ingredients (Serves four)

Fat Pork	200 g
Walnuts	3
Ham (Chinese ham if possible)	2 slices
Cornstarch	A little
Prawns	12
Flour	4 Tablespoonsful
Cornstarch	3 Tablespoonsful
Egg Yolk	4
Salt	A little
Vegetable Oil	2 cups

To Prepare

1) Slice the pork into small pieces about 5 cm long and 2 cm wide. (From 200g of the pork, you can cut about 12 slices.)

If the prawns are small, slice the pork in smaller pieces. Put a light coating of cornstarch on the chopping board and place slices of pork on it. Add finely chopped walnuts and chopped ham to the pork.

2) Remove the shell from prawns, insert a knife in the back and cut open to prepare space for filling. Mix flour, cornstarch, egg yolk and salt in a bowl, stirring slightly. Add prawns to this coating, taking care not get any on the tail.

Fill the prawns with chopped ham and walnut mixture and pork slices.

3) Heat the oil in a pan to a high heat and fry the prawns for 3 minutes on each side. Remove from the pan and serve. Add soy sauce to enhance flavour. 東

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